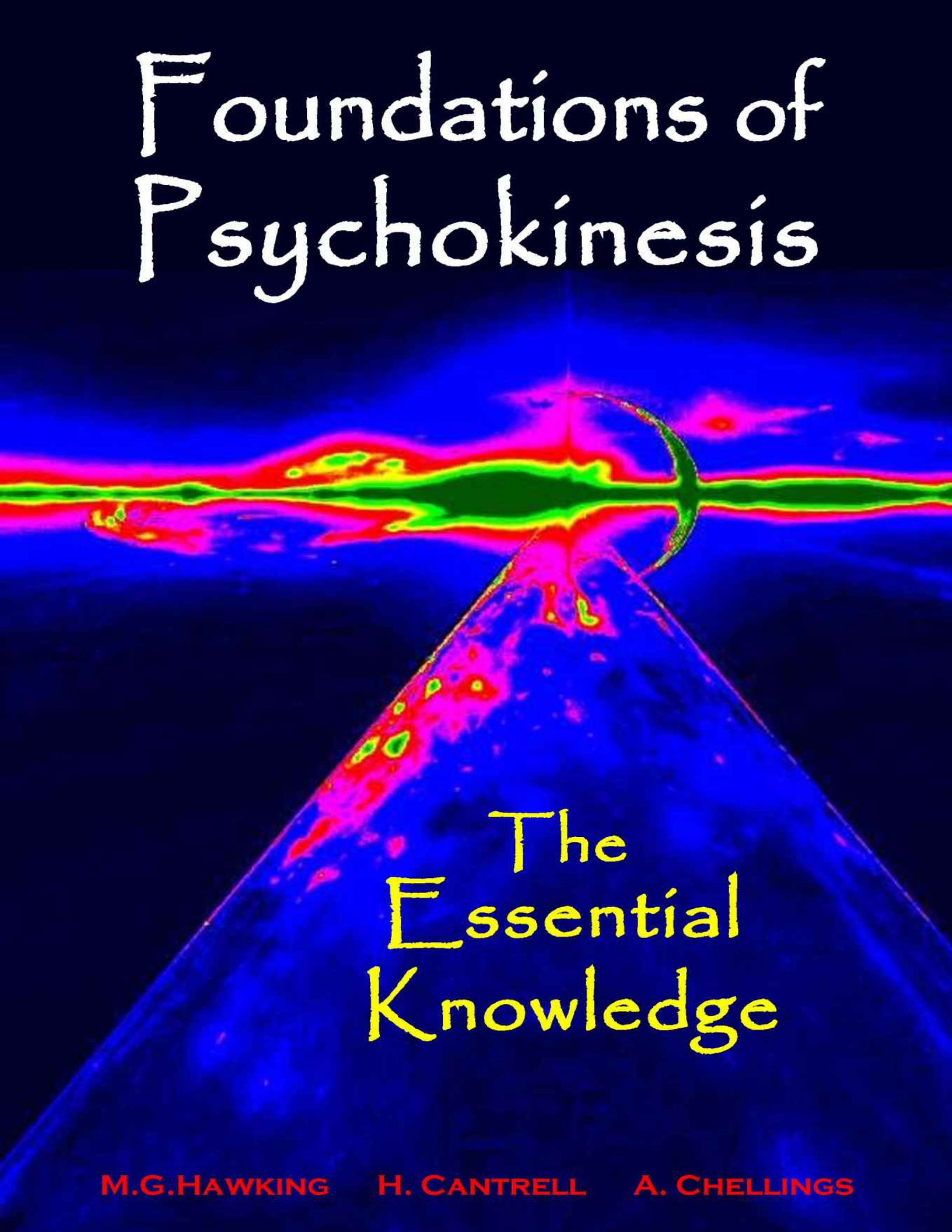
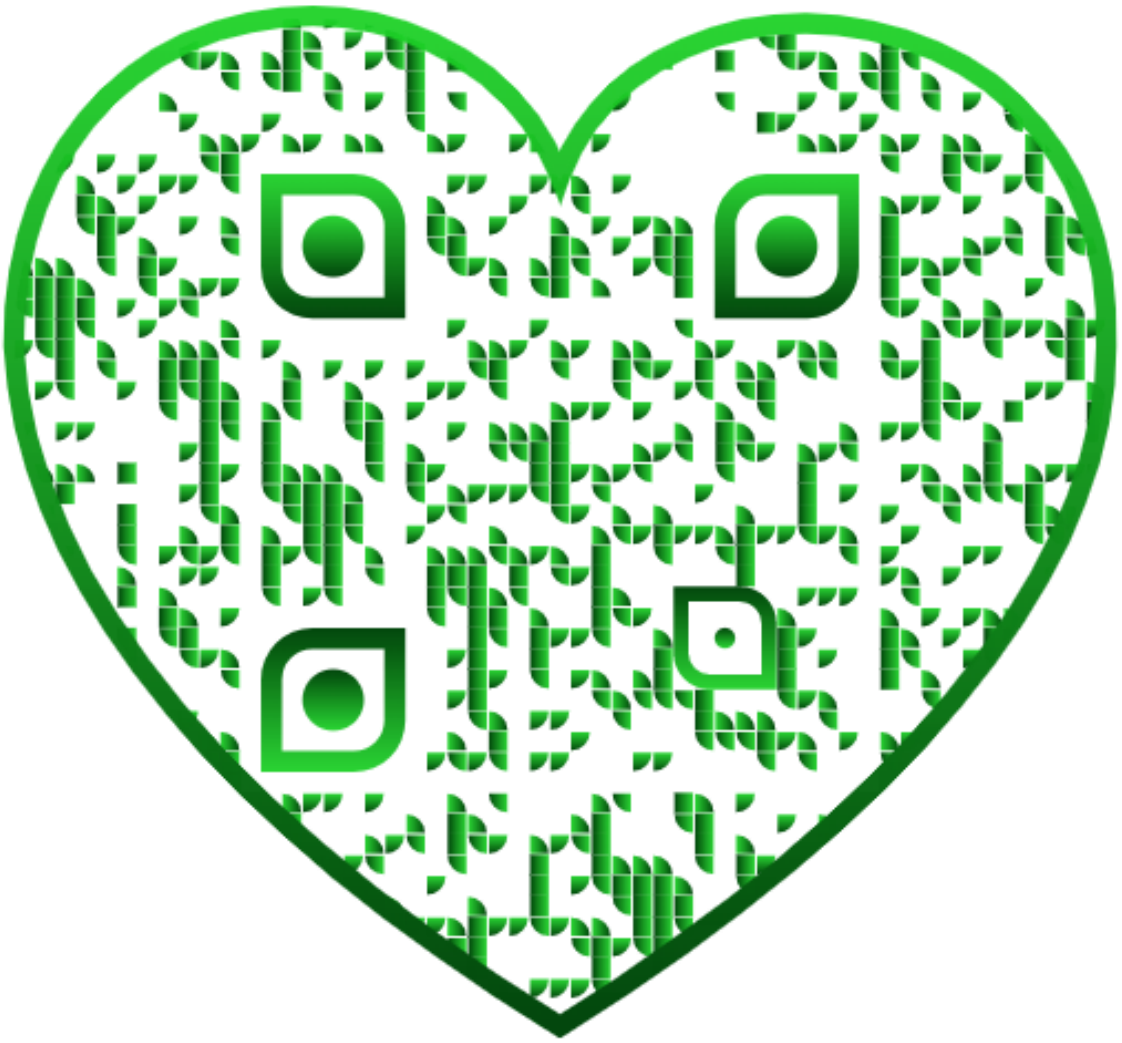
# Foundations of Psychokinesis



## The Essential Knowledge

M.G.Hawking H. Cantrell A. Chellings



# *Foundations of Psychokinesis*

## *The Essential Knowledge*

From the *Himalayan* Journals and Field Notes of M.G. Hawking

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*"If apart from the principles of consciousness one hopes to find the way, it is like trying to twist a rope of sand. Those who know the principles apply them in their daily life, with each and every thought they think. And what of those who live without that knowledge? At the end of each day they exhaust another empty cycle, and at the end of days exhaust an empty life."* —*Kalika-Khenmetaten*, Egyptian Masteress, circa 1370 B.C.

*"Everyone, no matter how equipped, creates all of their physical, emotional, and mental experience of life through the principles of consciousness, yet most all of those individuals are entirely unaware of such power, far less that they exercise it continuously. All the events and circumstance in their lives are of their own creation, but that creation occurs in an unrealized manner, by way of their primary beliefs and expectations regarding life and by way of their decisions—the choices based upon their basic beliefs. So for most, this*

*process of creating represents little more than unthought, unexamined, default decisions.*" —*Himalayan* Master Kenji

## Introduction by the Author

"*Magic touches people in the way great art does. It lets them see the world with new eyes.*" —Walt Whitman

Welcome. First, I wish to thank our readers for the wonderful enthusiasm they have expressed for this book. All of us involved in working to present the accounts and dialogues in this volume are honored, pleased, and deeply gratified to have so many readers write us about their personal experiences and results.

Next, I have been asked to discuss an important point: This book presents rare esoteric knowledge—and illustrates expressions and utilizations of that knowledge—through narrations of events and experiences which were very much out-of-the-ordinary in that they demonstrated the ability of individuals to psychokinetically manipulate what is generally perceived to be physical "reality" in a manner that is not *ordinarily* accepted in the Western world as part of the field of human activity.

Nonetheless, such psychokinetic events occurred, as unmistakably witnessed by myself and my companions on many occasions. These experiences demonstrated the power of consciousness in a manner not so much defying the classical laws of physics as making them seem irrelevant, and thereby revealing the presumed mechanical laws of nature to be no more than intellectual concepts, or "models," as physicists call them.

As Professor Einstein explains: "*Physical concepts are free creations of the human mind, and are not, however it may seem, uniquely determined by the external world. In our endeavor to understand reality we are somewhat like a man trying to understand the mechanism of a closed watch. He sees the face and the moving hands, even hears its ticking, but he has no way of opening the case. If he is ingenious he may form some picture of a mechanism which could be responsible for all the things he observes, but he may never be quite sure his picture is the only one which could explain his observations. He will never be able to compare his picture with the real mechanism and he cannot*

*even imagine the possibility of the meaning of such a comparison.*" —Albert Einstein, Nobel Laureate

Psychokinetic and other paranormal abilities such as extrasensory perception represent the archetype of "mind-over-matter," with physical nature transformed into mind, and matter left behind, like an unwanted guest. I should add that, to those well-versed in the science of quantum physics, this comes as no surprise. Yet others may find it difficult to accept. In that sense, this book is not for everyone, nor was it intended to be.

"*Every man takes the limits of his own field of vision for the limits of the world*." —Schopenhauer

As the title suggests, the purpose of this book is to present the knowledge and concepts that formulate the foundation underlying the capacity of an individual to attain psychokinetic abilities. This book, then, is an exploration of knowledge in the original sense of a search for exceptional personal power and the most profound guidance in human affairs, all of which may be found, as it turns out, in understanding the natural workings of consciousness in the universe in which we find ourselves, and of which we are a part.

This book is neither a complete analysis of the knowledge of the legendary sages, shamans, and masters, nor of the very real scientific basis of their powers. It is rather an attempt to present the foundations and principles of their profound knowledge by centering the dialogues around certain superlative personalities I encountered in the *Himalayan* village of *Siddhalaya*, and many lesser figures have been omitted in order that those selected might have the space required to make them live.

This volume is dedicated to those whose passion for higher knowledge has instilled an enduring aspiration to see things whole, to pursue perspective, unity, and the deepest understanding of consciousness, life, and our true place and true power in the universe.

With profound gratitude, all of us involved in producing this book acknowledge the immense debt owed to the remarkable inhabitants of the village of *Siddhalaya*, along with many others I met during my travels. A special thanks to: *Himalayan* Master R.K — *Himalayan* Master Amrita — *Himalayan* Masteress Lemia — *B'on* High Shaman Master Kenji — *Zhang Zhung* Shamanic Masteress Mani — Lama Karpa of *Siddhalaya* — Lama Dhanaga of *Siddhalaya* — the Egyptian Adept *Kalika-Khenmetaten* — and

the *Ri-iha-mo* Aani, Proci, and Marit. These individuals have provided us with a great treasure, an inheritance of the infinite riches of ancient knowledge. The author, contributors, and all who read this volume are indebted to these remarkable people for having made this book possible.

With the deepest appreciation, I wish to thank the scholars and specialists of the numerous research centers, institutes, universities, and museums who so graciously provided us with irreplaceable encouragement, support, and assistance. And I must specifically acknowledge and thank a few of the superlative minds, past and present, whose knowledge and insights contributed essential background, perspective and insights to this volume: Albert Einstein, Nobel Laureate — Max Planck, Nobel Laureate, originator of Quantum Mechanics — Niels Bohr, Nobel Laureate, co-creator of the Copenhagen Interpretation of Quantum Mechanics — Erwin Schrödinger, Nobel Laureate — Richard Feynman, Nobel Laureate — Eugene Wigner, Nobel Laureate — Harold Urey, Nobel Laureate — Wolfgang Pauli, Nobel Laureate — Neil deGrasse Tyson, Ph.D. — Michio Kaku, Ph.D. — Carl Sagan, Ph.D. — the legendary John Wheeler, Ph.D. — Sarah Parcak, Ph.D., Director of the Laboratory for Global Observation — and Professor Stephen Hawking, Ph.D., Director, Cambridge Centre for Theoretical Cosmology.

I trust that this book will not mislead readers into supposing that by reading it they will come into possession of extraordinary abilities overnight, or that they will be saved the trouble and pleasure of treading the path to greater knowledge and power through their own efforts. There is no short-cut to wisdom; after years of seeking her one finds “*truth*” to be a limitless sea, yet what she shows of herself is indeed most engaging, and certainly richly rewarding.

Instead of aiming to be a substitute for personal study and diligent practice, I offer this volume as a resource and an invitation. It quotes the masters plentifully, so their knowledge might linger when the book is closed. Time and again it prods the reader to the original texts, and ample warning is given that one reading of them will hardly be enough.

Lastly, as a cautionary note, it is important to understand that one should not strive for psychic powers simply for their own sake, for if not used wisely they can become an impediment to further spiritual development. This is a serious matter; those who say that there is never any excess in higher knowledge—inasmuch as it is no longer higher knowledge if there is excess

in it—are playing with words. These abilities are very real and what may increase with their attainment is not so much wisdom of intent as opportunity of expression. If wielded with disregard for the wellbeing of others, or with too sharp a desire for self-indulgent results, the use of these powers can become perilous. *Qui totum vult totum perdit*—"he who wants everything loses everything" (Publilius Syrus, 85–43 B.C.). It is always unwise to enlarge our instrumentalities without first enlightening our motives.

## Knowledge of the Hidden

"*Probable impossibilities are to be preferred to improbable possibilities*." — Aristotle (384-322 B.C.)

In this and other books from Wisdom Masters Press, we've adopted the convention of utilizing the term "non-ordinary" for events that demonstrate the ability of an individual to manipulate physical "reality" in a psychokinetic manner that is not *ordinarily* seen or accepted in the Western world.

Both the science of physics and the philosophy of metaphysics have vital roles to play in reaching a working understanding of such "non-ordinary" abilities as psychokinesis and extrasensory perception. Physics fulfills the role of putting this understanding on a firm scientific foundation, and metaphysics has—as both its primary purpose and its only legitimate reason for existing—the role of answering humanity's most fundamental existential questions. Religion has never really done this, even though it vociferously claims to do so.

If you understand, as do quantum physicists, that space, time, solidity and separation are illusions, and believe, as do some ninety-two percent of people, that our consciousness transcends death, then you've reached the realization that our five senses do not perceive or communicate to us all that truly exists, and that our current conceptual model of physical reality falls far short of encompassing the full extent of true "reality."

Insofar as the scientific study of paranormal phenomenon, the history of experimental evidence goes back several centuries and is unnecessary to discuss here. Far more relevant is the modern evidence emerging from respected institutions utilizing state-of-the-art technology. As one of

numerous examples, the Princeton Engineering Anomalies Research program, which operates under the aegis of Princeton University's School of Engineering and Applied Science, with the agenda of studying the interaction of human consciousness with sensitive physical devices, systems, and processes, and developing complementary theoretical models to enable a better understanding of the role of consciousness in the establishment and manipulation of physical reality. See, e.g., Jahn and Dunne, A Modular Model of Mind/Matter Manifestations, *Journal of Scientific Exploration*, Vol. 15, No. 3, 2001. Robert Jahn, Ph.D., is a plasma physicist, Professor Emeritus of Aerospace Science at Princeton University and Dean Emeritus of The School of Engineering and Applied Science, Vice President of the Society for Scientific Exploration, and recipient of the Stuhlinger Medal. Jahn was one of the founders of the Princeton Engineering Anomalies Research Lab.

One of the Princeton studies utilizes an apparatus that allows 9000 polystyrene balls to drop through a matrix of 330 pegs, scattering into 19 collecting bins. As the balls enter the bins, exact counts are accumulated photoelectrically and recorded by a computer. Subjects are asked to concentrate on shifting the developing distribution of balls to the right or left. Although the subjects generally do not believe that they can actually influence the distribution, and have no real idea of how to focus their consciousness to do so, over thousands of experimental runs the results reveal significant statistical deviations from chance expectations, differing from a baseline random distribution by a margin that defies the odds by billions-to-one. Psychokinetic effects are observed at the atomic level as well, demonstrated by subjects focusing on a computerized random number generator, causing it to go non-random in a fashion that defies the odds, again, by several billion-to-one. The same results were achieved even with the subjects located thousands of miles from the laboratory setting. See, Jahn and Dunne, On the Quantum Mechanics of Consciousness, With Application to Anomalous Phenomena, *Foundations of Physics*, Vol. 16, No. 8, 1986.

Over three decades, the Princeton Engineering Anomalies Research laboratory published more than 60 research papers, with funding from prominent supporters such as Laurance Rockefeller, legendary for his philanthropic institutions, among them the Museum of Modern Art, Rockefeller University, and the Memorial Sloan-Kettering Cancer Center; and James S. McDonnell, founder of the McDonnell Douglas Corporation.

Not unexpectedly, given the nature of their work, numerous expert panels examined the laboratory's work and results over the years, looking for irregularities of any kind, yet their findings consistently reported that the lab's work was conducted with precision and accuracy. *"For 28 years, we've done what we wanted to do*," Dr. Jahn noted in 2007, adding, *"If people don't believe us after all the results we've produced, then they never will*."

These and many other research projects, both private and governmental, in the U.S. and abroad, have revealed psychokinesis as manifesting effects on a macroscopic scale, i.e., at the level of our everyday world of buildings and books, cars and people, of events, experiences and circumstances; as well as on the microscopic scale of elementary particles where macroscopic objects and events originate, and may manifest effects on a vastly larger but experimentally unverifiable scale as well, planetary, galactic and universal, with all energy and matter having the intrinsic feature of quantum consciousness (Scaruffi, 2006; Pribram, 1991; Lockwood, 1989).

The philosophical study of non-ordinary phenomenon falls under the auspices of metaphysics, a term that originally referred to the writings of *Aristotle* that came after his writings on physics, in the arrangement made by *Andronicus* of Rhodes about three centuries after *Aristotle*'s death (322 B.C.). Traditionally, metaphysics refers to the branch of philosophy that attempts to understand the fundamental nature of all reality, whether visible or invisible. It seeks a description so basic, so essentially simple, so all-inclusive, that it applies to everything, whether divine or human or anything else. It attempts to tell what anything must be like in order to be at all.

A commonly employed and popular usage of metaphysics includes a wide range of phenomena that exist beyond the physical. Popular metaphysics embraces three traditionally contrasted, if not completely separable, areas: 1) Experiences of unity and oneness with the ultimate, commonly interpreted as God, Infinite Being, All-That-Is, et cetera; 2) the extension of knowing (extrasensory perception, including telepathy, precognition, and retrocognition); and 3) the extension of doing (psychokinesis and telekinesis). These concepts involve the primacy and powers of consciousness acting beyond the field of human ability as generally recognized in the Western world.

The academic study of these fields has been known as psychical research, parapsychology, and more recently, psi research. As funding for scientific

research into non-ordinary, psychic phenomenon often provokes frantic objections from the uninformed, it is sometimes cloaked under less recognizable names, e.g., as in the Princeton University studies where it is designated as "anomalies research," as good a description as any. The term *psi* comes from the 23rd letter of the Greek alphabet and is used as an informal abbreviation for "psychic phenomena." Psi refers to any ability to manifest apparently paranormal or psychic phenomena through the power of the mind or consciousness. (Psi is not an acronym and should therefore not be rendered as PSI.)

The scientific and philosophical studies just discussed do not, of course, address the conundrum that makes non-ordinary phenomena anomalous in the first place; it is rather their presumed incompatibility with our current conceptual model of physical reality. Those who follow contemporary developments in modern physics will however be aware that most features of quantum phenomena are themselves incompatible with our everyday conception of physical reality.

Many psi researchers see sufficiently compelling parallels between quantum phenomena and characteristics of psi to warrant considering them as potential candidates for theories of psi. The development in quantum mechanics that has created the most excitement and discussion among physicists, philosophers, and psi researchers is the empirical confirmation of Bell's theorem, which states that any model of physical reality that is consistent with quantum mechanics must be nonlocal: Particles that have once interacted are entangled so that even when they are later separated by arbitrarily large distances, an observation made on one of the particles will instantaneously be correlated with what will be observed on its entangled partners in ways that are incompatible with any physically permissible causal mechanism (such as a signal transmitted between them).

Put another way, the classical assumption that nature works in a deterministic, mechanistic, "local" way is wrong—the theory of local causes fails, as initially demonstrated through the work of J.S. Bell (1964), John Clauser and Stuart Freedman (1972), Alain Aspect (1982), and many others since. We live in a nonlocal universe; once this was ineluctably established, numerous aspects of quantum behavior, previously inexplicable, were in retrospect recognized as obvious signposts; the double-split experiment, the EPR "effect" (Einstein-Podolsky-Rosen paradox), all forms of discontinuous

particle behavior, quantum leaping and tunneling, et cetera.

What appears on one level of reality to be the result of "chance" or "coincidence" is actually the result of an ordering on a higher level of reality, appearances on the lower level to the contrary. Every step up to a higher level of reality is a step to a new order—indeed, this is (in physics) the definition of a level of reality. In this sense, events which are "separate" on one level of reality are correlated at the next higher level; "separate" events on that level are, in turn, correlated on the next higher level, and so on. This correlating influence or force operates through an instantaneous transfer of negentrophy (order or information) that takes place beyond space-time, with effects that can be located anywhere within space-time.

The meaning and import of this discovery cannot be overstated. The eminent Henry Stapp asserted that Bell's theorem (demonstrating the failure of local causes) and its proof constituted "*the most profound discovery in science*." Most physicists have come to agree with this estimate. David Bohm's judgment was telling: "*We have yet to perceive a new order. We are in a position which is in certain ways similar to where Galileo stood when he began his inquires*."

Over the past few decades, most of the fundamental assumptions about the fabric of physical reality have been revised in the direction predicted by quantum mechanics and genuine psi, which suggests that psi is the human experience of the entangled universe. Quantum entanglement as presently understood in elementary atomic systems is, by itself, insufficient to fully explain psi, yet the ontological parallels implied by entanglement and psi are deeply compelling.

Bell's theorem highlights a second prominent feature of quantum theory: The role that the act of observation plays in determining what will be observed. For example, the common-sense assumption that dynamic properties of a particle (e.g., its position and momentum) have definite values before they are actually observed is falsified by the empirical confirmations of Bell's theorem. Instead, the values of such properties remain only probabilities until the act of observation "collapses the quantum wave function" and causes the properties to acquire definite values. Even before Bell's theorem, it was known that whether light behaves like waves or like particles depends on the conditions of observation. These features of quantum mechanics have led to "observational" models of psi in which it is not just the act of observation

but the *consciousness* of the human observer that plays a determining role in what will be observed—in these models, consciousness is the fundamental factor in the establishment and manipulation of what we refer to as "reality."

"A fundamental conclusion of the new physics acknowledges that the observer creates the reality. As observers, we are personally involved with the creation of our own reality. Physicists are being forced to admit that the universe is a mental construction. Pioneering physicist Sir James Jeans wrote: *'The stream of knowledge is heading toward a non-mechanical reality; the universe begins to look more like a great thought than like a great machine. Mind no longer appears to be an accidental intruder into the realm of matter, we ought rather hail it as the creator and governor of the realm of matter. Get over it, and accept the inarguable conclusion. The universe is immaterial, it is mental and spiritual.'"*—R.C. Henry, Ph.D., Professor of Physics and Astronomy at Johns Hopkins University, The Mental Universe, *Nature* 436:29, 2005

*"The universe does not exist 'out there,' independent of us. We are inescapably involved in bringing about that which appears to be happening. We are not only observers. We are participators. In some strange sense, this is a participatory universe. Physics is no longer satisfied with insights only into particles, fields of force, into geometry, or even into time and space. Today we demand of physics some understanding of existence itself."* — Physicist John Wheeler, Ph.D.

*"As a man who has devoted his whole life to the most clear-headed science, to the study of matter, I can tell you as a result of my research about atoms this much: There is no matter as such. All matter originates and exists only by virtue of the existence of consciousness."* —Max Planck, originator of Quantum Mechanics, Nobel Laureate

"*To us, the only acceptable point of view appears to be the one that recognizes both sides of reality—the quantitative and the qualitative, the physical and the psychical—as compatible with each other, and can embrace them simultaneously. It would be most satisfactory of all if physis and psyche* (i.e., matter and mind) *could be seen as complementary aspects of precisely the same reality*." —Wolfgang Pauli, Nobel Laureate, recipient of the Lorentz Medal, the Matteucci Medal, and the Max Planck Medal

It is just these aspects of quantum physics that cause some people to throw up

their hands and ask: *"But how can it be like that*?*"* Among all the various paranormal phenomena, telekinesis and psychokinesis might seem to be the most anomalous because they not only challenge our classical conceptions of space and distance, as telepathy and clairvoyance do as well, but also those of time and causality. Although less well known than discussions of nonlocality, alternative conceptions of time and causality also constitute an active area of discussion within physics, as well as theories of the multiverse and the Many-Worlds-Interpretation of quantum mechanics as introduced by Hugh Everett (1957).

The most fundamental reason that psychokinetic events might seem to us to be more anomalous than telepathy or clairvoyance is that we can relate the latter to familiar phenomena. That is, we have many everyday phenomena in which information travels invisibly through space and arrives as if by magic. The device you're likely to be reading on at this moment can serve as an example, be it a laptop, tablet, cellphone, Kindle e-reader or the like. Thus, even those who are not convinced that telepathy actually exists can still readily imagine possible mechanisms for it, such as electromagnetic signal transmissions from one consciousness to another. It is not so easy for a non-physicist to imagine possible mechanisms for psychokinetic events and other anomalous influences, thereby leading to the puzzled query, "But how can it be like that?*"*

Unfortunately, even if quantum-based concepts of consciousness eventually mature from theories to genuine testable models, they will still not provide intuitively satisfying mechanisms for psi as quantum theory itself *fails to provide intuitively satisfying mechanisms for physical reality*, simply because tangible physical reality, as transmitted to us by our sense perceptions, is an incomplete illusion. In this we are like the people in Plato's cave, whose perception is chained by the five ordinary senses, by prejudice, by ignorance, and who can see only shadowy representations of the real.

"*Modern physics impresses us particularly with the truth of the old doctrine which teaches that there are realities existing apart from our sense-perceptions, and that these realities are of greater value for us than the richest treasures of the world of experience*." —Max Planck, Nobel Laureate

Physicists have learned to live with this conundrum but most non-physicists are simply unaware of it; they presume that they don't understand quantum physics only because they lack the necessary technical and mathematical

expertise. This is not the case, something people need to understand and so be reassured.

Richard Feynman, one of the most distinguished physicists of the twentieth century and winner of the Nobel Prize for his work on quantum electrodynamics, put it this way: "The difficulty really is psychological and exists in the perpetual torment that results from saying to yourself, '*But how can it be like that?*' which is a reflection of an uncontrolled but utterly vain desire to see it in terms of something familiar. Do not keep saying to yourself, 'But how can it be like that?' because you will get into a blind alley from which nobody has yet escaped. *Nobody knows how it can be like that."* —Richard Feynman, Nobel Laureate

Be like what? Consider for a moment these insights:

*"Science has taught us to think the unthinkable. Because when nature is the guide—rather than a priori prejudices, hopes, fears or desires—we are forced out of our comfort zone. One by one, pillars of classical logic have fallen by the wayside as science progressed in the 20th century, from Einstein's realization that measurements of space and time were not absolute but observer-dependent, to quantum mechanics, which not only put fundamental limits on what we can empirically know but also demonstrated that elementary particles and the atoms they form are doing a million seemingly impossible things at once."* —Lawrence Krauss, Ph.D., Director of the Origins Project

*"Consciousness cannot be accounted for in physical terms, for consciousness is absolutely fundamental. It cannot be accounted for in terms of anything else. Quantum physics reveals a basic oneness of the universe. Multiplicity is only apparent; in truth, there is only one mind."* —Erwin Schrödinger, Nobel Laureate

*"Quantum physics provides a modern version of ancient spirituality. In a universe made out of energy, everything is entangled; everything is one."* — Bruce Lipton, Ph.D.

*"The world is a construct of our mind's sensations, perceptions, memories. It is convenient to regard it as existing objectively on its own. But it certainly does not."* —Erwin Schrödinger, Nobel Laureate and winner of the Max Planck Medal

*"Everything we call real is made of things that cannot be regarded as real."*

—Niels Bohr, Nobel Laureate

*"Reality is merely an illusion, albeit a very persistent one."* —Albert Einstein, Nobel Laureate

In recognizing the illusory nature of what we perceive to be "reality," and in recognition of the higher orders of reality, we stand on the threshold of discerning an altogether new model of reality. Nonlocal behavior provides us with a glimpse of a vastly enlarged view of nature, one in which the universe is neither possessed of space and time nor contains a multitude of things—instead it is one, interwoven thing—even the appearance of separate things is utterly interconnected in some fundamental manner that, in science, we can experimentally perceive but not explain. A new model encompassing these discoveries may replace all others, even quantum mechanics; we may retain a humble skepticism about even this most incredibly successful of theories—the wise physicist has been cured of certainty by history.

As Newton himself wrote: *"I do not know what I may appear to the world; but to myself I seem to have been only like a boy playing on the seashore, and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, while the great ocean of truth lay all undiscovered before me."* That great ocean engulfs the universe.

This leads us, with an abundance of caution, to frame a question—with such caution because a wrong question will never yield a right answer; even a facially reasonable inquiry may contain conclusive, culturally imposed consensual presuppositions, and therefore severely constrain the parameters of any possible answer. Hence, how do thoughts and images held in conscious awareness actualize forms or events whose probability of actualizing would otherwise be one in billions?

The ancient wisdom traditions of great masters and sages propose an answer—as it was admirable expressed to me—that consciousness, energy, and matter are wholly interconnected; that they are, at some higher level of reality, one and the same, yet in the physical dimensions of space and time are perceived and experienced as different, at least by an ordinary observer. Certainly, in accordance with the special theory (of relativity), mass is energy and energy is mass. Where one exists, the other exists; they are in fact one and the same. Not so clear is how consciousness fits this picture. Someone you will meet later in this book, the *Himalayan* master Amrita, expressed that

energy-mass is merely a form or aspect of consciousness. Put more concisely, energy-mass is simply consciousness objectified within subject-object consciousness.

We think of, perceive, and experience the physical world as solid and real; actually it is nothing more than an energy construct, ultimately no more substantive than the quantum field in which it is embedded. Some people have insisted that when I witnessed psychokinetic events I actually witnessed "miracles." If so, they were no more and no less than the miracle of all reality—a unity of consciousness producing in an individual awareness patterns of perceived symbols we consent to call real, yet which continually shift to reflect the aspirations and dreams of the perceiver, simultaneously different for each and the same for all—the vast universe with its billions of galaxies, the stars and their planets, the mountains and valleys, the highlands and deserts, the seas and rivers, the garden of life that teems in every niche, elephants and bears and cats, birds and butterflies, and, of course, all of us. All solidity and permanence in the physical realm are unquestionably illusions; conceivably only consciousness is real and eternal, the consciousness of the living universe.

In Lewis Carroll's '*Through the Looking Glass*' (1871), near the end of her encounter with the White Queen, Alice protests that "one can't believe impossible things." The White Queen famously retorts, "I daresay you haven't had much practice. When I was your age, I always did it for half-an-hour a day. Why, sometimes I've believed as many as six impossible things before breakfast."

Unlike the White Queen, I do not advocate believing impossible things. But it is much to be hoped that this book will encourage the reader to consider all the probabilities and therefore believe at least one anomalous thing—perhaps even "before breakfast"—remembering something Saint Augustine said: *"Miracles happen not in opposition to nature, but in opposition to what we know of nature"* (Augustine of Hippo, A.D. 354-430).

## Background

*Quaerite et invenietis*—"Seek and you will find"

My encounters with the individuals whose knowledge is explored in this

book occurred in a very remote part of our world, the inner region of the *Great Himalayan Range*. For thousands of years, the largely inaccessible portion of this immense frozen fortress has been known in esoteric literature as the *Great White Island*, and has inspired countless myths and legends.

Years ago, in the secluded inner region of the *Great Range*, I chanced on an isolated valley nestled deep in the rugged wilderness. Surrounded by vast snowfields rolling upward from evergreen forest to immense blue-white glaciers and encircled by ice peaks so high as to appear overhead, I encountered a small village called *Siddhalaya*. There I had the privilege of meeting extraordinary men and women—introduced to me variously as masters, shamans, adepts and sages—possessed of knowledge and powers virtually unknown to the Western world.

The material presented in this book is drawn directly from dialogues with and the writings of those remarkable individuals. Fragments of their knowledge have at various times through the millennia appeared in esoteric literature, in the more profound Eastern philosophies, and in the occult wisdom traditions of various ages. This is to be expected—the knowledge that conveys true power has an primordial origin, thought to have originally been transported from an antediluvian, mid-Atlantic civilization of pre-history, long disappeared from our world. This is knowledge offering the illuminations and guidance which, if truly and fully understood, can significantly transform one's life.

The reader is reminded that this is not a novel—these narratives were written as personal remembrances of events, recorded either at the time of their occurrence or as shortly thereafter as possible. It has long been my practice to keep journals and field notes, composed primarily of notable experiences and their implications, whether known, inexactly known, or purely speculative. The value of this practice became abundantly clear during my time in *Siddhalaya*. This book is based on selections from those writings—recorded over a period of sixty-two months, primarily in Nepal—as gratefully enhanced and amended by the recollections of my companions.

The events I herein endeavor to describe I do with the greatest care, yet I realize that one must have experienced them to fully comprehend them, and that is that. Nonetheless, I believe that many of my experiences and the observations drawn therefrom can be of great value to others. I do not consider myself special in this regard, except by virtue of a very purposeful

pursuit of the extraordinary. What one intends with sincerity and knowing, one experiences. As the reader will discover, I have in this life encountered much that may be considered extraordinary, and I was permitted to bring a selection of those experiences to light.

## Sources and Reference Citations

From the Publisher: We thank all the readers who requested that we publish a topically organized book exploring the knowledge and wisdom of the masters. Our team at Wisdom Masters Press worked diligently to produce this special volume, an adaptation of our original book, *Wisdom of the Mystic Masters*, organized by subjects rather than by the discourses of specific individuals for easier study, and with an expanded selection of material.

Regarding Sources: This volume contains certain sections necessarily drawn from books in the series, *In The Valley of Supreme Masters*. However, this volume is designed to be a stand-alone exposition; i.e., familiarity with the book series is not required.

Regarding Reference Citations: For readers who find that they would like to explore the complete background of any specific experience or conversation found in this book, a reference citation to the source material is provided where appropriate. Excerpts from several of those books can be found in Section III, 'Associated Material Anthology.' The reference citations to various volumes and chapters of the book series or its companion volumes are offered not as authorities but as instances or elucidations of the material as it first appeared.

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Note: A link to a handy Reference Guide to the individuals appearing in this book will appear at appropriate points throughout the following chapters. For easy navigation, clickable links to the table of contents and the various chapters of this volume are included following the guide. In each section of this book, a space between lines indicates the end of one narrative and a jump to the next.

# - Section II: The Knowledge -

We ask that the reader take each part of this book slowly. The material, owing to its nature, possesses a depth that will take on a life of its own. I know that some readers, in their delight, will dash through the material in the imperative of discovery, but this is not the best approach. Take your time with this book, allow yourself to become accustomed to the concepts and absorb them slowly. The rewards can be enormous.

## Regarding Translations

The following translations are as accurate and as close to literal as a great deal of work could accomplish. The idea was of course to transmit the knowledge presented, in all its depth and varied nuances, as precisely as possible. Nevertheless, as with any translation from languages of very different origins, challenges abound. When a violin repeats what a piano has just played, it cannot make the same sounds, it can only approximate the same chords. It can, however, make relatively recognizable the same pattern of notes, the same air. As language too is an instrument, the process of rendering from one language to another language is far better conceived as a transposition than a translation, for translation implies a word-for-word equivalency that absolutely does not exist across language boundaries any more than piano sounds exist in the violin.

Moreover, the concept of word-for-word equivalents is false to the nature of high philosophic expression, which consists not so much of words but of word-complexes, elaborate structures involving, among other things, symbolisms, analogies, denotations, connotations, relations, juxtapositions,

and echoes of the tradition from which the speaker is relating. It is troublesome in common expressions and quite difficult in philosophic elucidation to juggle such a complex across the barrier of widely differing languages. I am therefore deeply grateful for the assistance provided by both the masters and my companions in completing this project as accurately as possible.

## Overview

*Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum*—"As in the beginning, is now and always and forever"

From my journal entries written shortly after my arrival in the village of *Siddhalaya*:

In midmorning a man appears, a man that all here call a "master," walking with the High Lama of *Siddhalaya* and several others down the wide stone steps bordering the crystal lake. They present a festive air, with the others, who I have been told are students, beaming and chatting quietly. I draw closer and sit near to where they gather, overhearing the end of the master's comments.

"How necessary it is to daily renew and consistently strive for a greater realization of the majestic principles of consciousness, of their ultimately overarching nature, and of their transcendence of all physical law. Through your striving, through your attainment of clarity and focus, and through your intent, you have begun to open your awareness. Yet listen well, for I tell you that not one among you yet has the faintest comprehension of the true depth and breadth of the invariant principles. By them you may access virtually measureless wisdom and power, for they are as vast as the universe, and equally as infinite. The only restrictions are those that you yourself create, by imposing limits upon your own power, and boundaries upon your own awareness."

The students nod approvingly, as if they understand.

The master smiles. "Do not forget, the more developed the individual consciousness the more persistently it will seek its true source, like a child strayed from its parent, or a wanderer longing for home. If it is capable of patient study and meditation, it may find the ladder down which it came, and will climb back to its heights. If you desire the unseen essence passionately,

and strive with dedication, then surely, perhaps in some moment when all the noise of the senses is stilled, you will find yourself one with true reality.”

Whatever this man may be, he is a master of controlled complexity. Yet one must be on guard against learned obscurity. In this reaching toward the Orient and the Infinite, it is wise to recall that the first and perhaps final lesson of philosophy is that we may all be mistaken. Even so, despite their voluptuous mysticism, I find these remarks strangely moving; even a foreign skeptic can share the feeling and envy the hope.

(Reference citation: *In the Valley of Supreme Masters* - Book One - *A Chronicle of Power*, ch. 1)

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Between the neat village homes and the lake are a series of beautiful courtyards, graced by wide stone steps leading down to the water’s edge. Strolling down to these courtyards, I am pleased to see that Lama Karpa, the High Lama of *Siddhalaya*, is again present with the man referred to as a master. Everyone seems to accept the presence of this man—said to be a true adept—as quite normal and not occasion for any special activity.

This morning there is a jaunty young fellow—a nomadic Tamang trader and transporter, sporting a flute and colorful vest—who descends the steps and approaches with his wife and child. The wife is scarcely more than a child herself, petite and pretty, smiling happily. Decked with silver-beaded necklaces, she cradles a baby girl who looks, much like her mother, to be thoroughly happy with all things.

The young man, jaunty as he may be, appears hesitant to address the master directly, so looks shyly to the lama. “I wish to know what spiritual practices are most important to pursue. You see, my life is very busy, with my wife and child and mountain ponies. I must support myself and my family, and have found a fine and honest business. My responsibilities are very demanding. I cannot devote a great deal of time to spiritual matters.”

The master smiles. “There is nothing in this or any other life that is not a spiritual matter. Each belief, each thought and image, each word, each action creates that which you experience in each successive moment of your life. Therefore, let each and every thought, image, word and action reflect what you most desire and nothing else. By so doing, each and every moment will be a spiritual matter, which is to say that each moment will reflect a conscious use of your own creative power. Is this clear?”

The young trader looks doubtful. “But what it is, master, that I should do? How do I transform each moment into such a spiritual thing?”

“There is no need to transform anything, only to recognize all that exists for what it really is, and to recognize your own self for what that self truly is. You are consciousness, experienced as a seemingly individualized awareness, yet wholly one with all consciousness. There is no separation between you and the Infinite; there is no boundary in consciousness where the Infinite leaves off and you begin. All form and separation is illusion. All is one, and you are that one. No transformation is necessary; what need be attained is awareness and recognition.”

“Master, how do I reach such great realizations?” the trader asks, looking a bit overwhelmed. “It all seems so distant to me.”

“You are busy with your worldly affairs, which is well. Yet you must allow yourself time each day to reflect upon the greater scope of life. The world you see around you is but an illusion. The truth of things lies not in the world without, but the world within. The Universe exists not outside of you, but within your consciousness. That which appears to be external is not, it is only a reflection of that which lies deep within. To pierce the illusion of the physical world you must go within, for it is there that you will find what you seek. To accomplish this requires focus and intent, yet not a great amount of time. You see, it is never a matter of becoming, but always of being.”

The master sits beside the trader and gestures toward the mountains. “The majestic beauty and grace of this world show us that it is a vast and resplendent reflection of the Infinite. And yet, like ripples on a pond, man’s distortions demonstrate that it is only a reflection.” The master gazes at the young trader. “When your mind is focused and calm, like a still midnight lake, it too can become a reflection of the Infinite. And what it reflects, does it not also express? Yet when the mind constantly runs on with its own constructions, disputations and calculations, it is as a wind-blown lake, too disturbed to reflect the real. Only when the lake is still can its true depth be known, and only in that depth can the real be found.”

(Reference citation: *In the Valley of Supreme Masters* - Book One - *A Chronicle of Power*, ch. 2)

## A Question of Consciousness

*"Sometimes, even in the habitual course of life, the illusions of this world disappear all at once, and we feel in seeing its greater reality as we would at a ball, where if we did not hear the music, the dancing that we saw there would appear insane."* —Germaine de Staël, *De l'Allemagne* (1813)

Soon after my arrival in *Siddhalaya*, I set out to explore the magnificent valley surrounding the small village. This account is from my journals of that day. A reference guide to the individuals appearing in this section is available here. For easy navigation, clickable links to the table of contents and the chapters of this volume are included following the guide.

Seeing the approaching enormous storm, I make my way along the stone paths to the home of Sherpa Jampla and his wife Chiricu. This couple has accepted me so openly and warmly that I have come to consider them as good friends. I knock briskly and Chiricu answers, looking quite fetching wearing nothing but many strings of beads. She smiles charmingly, and I communicate my news, or try. She seems unimpressed with my interpretation of the situation, but Jampla, listening from their bed, has a different reaction. He jumps up and together we stare at the sky

Jampla smiles, oddly enough, yet sums up the situation neatly. "We must call on *Siddha*."

Editor's Note: The term *Siddha* refers to perfected masters, or adepts, who have achieved a high degree of physical as well as spiritual perfection or enlightenment. *Siddha* additionally refers to one who has attained *Siddhis*, paranormal capabilities. According to the text of the *Svetasvatara-Upanishad*, the *Siddhas*, or adepts, are the *Nirmanakayas*, or 'spirits'—in the sense of an individual or conscious spirit—of the great sages from higher planes than our own, who voluntarily incarnate or remain in physical bodies in order to help the human race in its upward progress, thus their innate knowledge, wisdom, and power. —*Svetasvatara-Upanishad* II.2, thought to have been composed between the 6th and 5th century B.C.

This sounds intriguing. I follow as Jampla heads toward the lake. Early mist swirls thickly over the water, now shiny black-onyx, opaque as the clouds. An icy haze sweeps east to west; pine needles dance black against snow white and mist gray. Jampla descends the steps, motioning me to stop. He stands by the water; he chants, but so softly I cannot make out what he is intoning. Not a half-minute later, another figure appears along the misty lake

shore, very tall, perhaps six-four or six-five, garbed in white. Jampla bows, they talk for a moment; I feel it is safe to approach. The tall one is a strikingly handsome man with strangely luminous blue eyes; they seem to glow as if lit from within.

"Jampla tells me you are concerned by the approaching storm," the tall one says. "Is this true?" Without awaiting an answer, he and Jampla grin broadly at one another, as if sharing some private amusement. Before I can explain, the tall one lifts a slender hand and points toward the towering clouds. "So, would you now, if you knew you could, turn away the storm?"

I nod. "Yes, of course."

"And how would you go about it?" he asks.

"Actually, I'm not aware that such a thing is possible."

"It is for some. Here, sit down, I will explain."

I sit, as does Jampla.

"Now," the tall one says, "where should I begin?" He thinks for a moment. "The prime element is this: The content of your consciousness awareness becomes the content of your experience—is what manifests as your outer reality. The inner manifests as the outer. That is the great understanding. That is the only rule. Consciousness creates everything except consciousness."

This is a idea held by even competitive mythologies. I nod.

"Now tell me, just what is a storm?"

"A heat engine," I reply, "convection, moisture, huge amounts of energy."

"So it appears. Energy and water, which is matter, and so only energy as well. Is this not true?"

I nod, wondering where this is headed.

"And what is energy?" he asks.

This is an excellent question, with an answer that exists on many levels, the deepest of which physicists have been striving to understand for decades. I can only think of the nineteenth-century definition that we now recognize as fundamentally superficial. "Energy represents the work a physical system is capable of in changing from an existing state to another specified state."

He looks disappointed. "Energy is simply consciousness objectified. This is a key understanding. All that exists is consciousness; consciousness is the only real. All else is merely an appearance, the result of your particular format of consciousness, that is, subject-object consciousness. You are

consciously aware; yet to be aware you must be aware *of* something; to be aware, you must perceive something other than self, other than your own self. The self is the subjective aspect of consciousness. That of which you are aware is the objective aspect, the objects of your awareness. Yet both subject and object are the very same, they are only perceived as separate and distinct within subject-object consciousness. So, in a practical sense, you could think of energy as the manifestation of a certain stratum of consciousness in this realm of space and time that we call physical reality. However, this is not consciousness as you normally think of it, it is consciousness transformed into an object. You must understand that all being and all existence is consciousness; the highest levels of awareness, the unmanifest energy from which all matter and interactions arise, and all the manifest matter around us. And that embraces, I would point out, that storm."

"I see," I respond.

He gazes at me for a moment. "Your acquiescence would suggest that you have either little idea of what I just said, or that you have studied the wisdom traditions of the East. Since you are in this valley, absence of such knowledge seems unlikely."

"I have some knowledge of the traditions."

"Well, we shall see. Now, as all that exists is consciousness, we may be certain that consciousness can only be aware of consciousness, on whatever level it exists. Ultimately, all consciousness is precisely the same in that it is of the same source and substance, differing only in its organization, but that may or may not be perceptible depending on the extent of awareness of the perceiver. Matter is energy, and energy is an expression of consciousness, thus all energy is ordered and organized by higher expressions of consciousness than itself. Again, in practical application, you may proceed by thinking of energy and matter as relatively lower expressions of pure consciousness, and of an individualized, organized consciousness as a relatively higher expression, like you or I or Jampla. Hence, our consciousness can command the matter-energy of the storm, as that energy only represents a different form of consciousness."

I nod, expecting more. The tall one only smiles. The clouds are growing, now immense towering things, black with water, thousands of tons of it. Gusts of wind sweep the lake, buffeting us with spray.

The tall one studies me for a moment. "Well, what are you waiting for?" he asks.

“You were going to explain how the storm could be turned away.”

“I have,” he says emphatically.

“I don’t understand. You were explaining the nature of energy as consciousness, but that doesn’t explain how to turn the storm away.”

He grins. “Oh, but it does. You do not believe you can; there is the problem.”

“No, I don’t believe I can,” I reply. “It’s not possible.”

“Your belief is incorrect, you are missing something important. Beliefs about the nature of life and the world give rise to repetitive patterns of thought and consistent images in the inner eye of the mind; those exact patterns of thought and inner images create all the experiences you encounter in life. Be aware that this explains why each person perceives endless proofs that their views of life and the world are accurate. Their beliefs create their life; yet they imagine that life creates their beliefs. This can be difficult to overcome.”

He watches me carefully. “So, to start you must feel at one with the storm. This feeling is the emotional experience of unity, and the recognition of unity may be engendered by the experience of love. You must be one with the storm, for to feel separate is to render yourself powerless. You cannot influence something that you believe yourself to be utterly separate from, can you?”

“I suppose not,” I reply.

“Certainly not. Now, you must see the beauty of the storm, see the magnificence, the power, the energy, the awesome wonder of it all. Blend with its energy, then there is no longer you here and the storm there; there is no longer a here and a there, there is only a unity of energy, a unity in your consciousness within which the storm is subsumed, where your consciousness expands to encompass the storm. Then the intent of your thoughts and images will manifest in the storm. When you know with absolute certainty that you can do this, you may accomplish whatever you desire. You may turn the storm away, dissipate the storm, turn it into something else, whatever you wish. Be at one with the storm and it will be at one with you. Do you see? This can be done through emotion, by feeling what you call love. Love can do no harm to love; it is impossible—love has no opposite. There is only love—unity—or the lack of awareness of love—separation—which is an illusion, but an effective one if you believe it, and must therefore live with the powerlessness that goes with such a false belief.

Now, go ahead."

He is either right, I think, or one of the more charming and articulate of mountain lunatics. So, I suppose, all things considered it's worth a try. I study the storm, its size, beauty, power; then think of it moving away to the east. I close my eyes and visualize the storm moving away, with, as best I can, a feeling of love. Slowly—very slowly—I begin to feel a sensation of identity with my visualization, with the vastness of the storm, the power and purpose of its existence. I've always loved the beauty, power and strength of storms and, at length, I begin to feel rather warm toward this one. At last I open my eyes. The storm is still there but hasn't gotten any closer, I think.

"Not very fast, eh?" the tall one observes with a grin. "Perhaps you will allow me."

I watch as he rises, glances at the storm, then turns and walks up the stone steps. I shift to watch him, expecting something extraordinary to happen. At the top he stops, but simply turns back and winks, then walks off, disappearing into the swirling mist. I turn back to ask Jampla what is going on, but he is staring up at the sky, a grin on his face. I look up and nearly fall over. The storm, the entire huge complex of enormous towering clouds and their thousands of tons of water, is gone, completely gone. All that remains is clear sky slowly growing lighter with the coming morning. When I find my voice, I ask, "Who was that?"

Jampla is grinning hugely. "We call him Master Amrita. It is Sanskrit, it means immortal."

(Reference citation: *In the Valley of Supreme Masters* - Book One - *A Chronicle of Power,* ch. 3)

* * *

"Well, my boy," Lama Karpa says softly, "I suspect that events since you arrived in the valley have been somewhat surprising to you."

"You can't imagine," I reply.

"Would you care to speak of it? Perhaps I can be of comfort or assistance."

"Can our talk be in complete confidence?"

Karpa smiles. "Of course; I am a lama; anything you say is confidential."

So many events from which to choose. Alright, here goes. I tell Karpa of the speech given to me by the Oracle.

Karpa listens attentively. "Michael, oracles, when they existed, were

simply mirrors. That was largely the problem with an average person taking an audience with an oracle. Think of it this way: If a yak looks into a reflecting pond, he can hardly expect to see a leopard gazing back. One sees what one can see. In your case, your deepest thoughts were reflected, those regarding the truth of the culture from which you have come. Your concerns are quite valid; and because they are, and are so profound, you find them difficult to accept. The Oracle merely detected, condensed and clarified them."

"That is a very concise analysis. I'm impressed."

Karpa chuckles. "I suppose."

"Alright, I have another."

Karpa nods. I feel confident enough to relate, in detail, Sari's accident and what happened afterward. (Sari, a wonderful young lady, had become my constant companion shortly after arriving in *Siddahalaya*.)

This time, Karpa listens with steadily increasing attention, literally on the edge of his seat at the finish. I end with the girls' euphoric celebration.

"Remarkable," he says.

"Karpa, do you understand why this is so incomprehensible to me?"

"Yes, because it is something entirely outside of your background experience. Nevertheless, it happened. It therefore does not exceed your capacity. Your supposed incomprehension springs from your past, not from your present. This is crucial to understand, even if you refuse to understand what happened with Sari. It points to the underlying conceptualizations of your culture, that the physical world is real in the sense that it exists outside of the self, that it exists separately from consciousness."

Lama Karpa stands, stares at the sky. "My boy, we are perceivers. We are awareness; we are not objects, we do not have boundaries. The physical world of objects and solidity is something we create, a way of making a world and our passage through it. Yet our creation is only an illusion. The perceived does not exist without the perceiver. In your culture, you, or rather your reason, has forgotten that the illusion is only an illusion, and so you have entrapped yourselves; you have lost the true totality of yourselves in false conceptualizations; you believe that consciousness is merely a by-product of the world rather than its creator; this is a vicious circle from which few emerge. Thankfully you personally have emerged for reasons you have yet to realize.

(Reference citation: *In the Valley of Supreme Masters* - Book Two - *A Magic*

*Journey Into the Infinite*, ch. 13. And see, *Prophecies of a Himalayan Sage*.)

## Concepts of "Reality"

"*Few people have the imagination for reality*." —Johann Wolfgang von Goethe

To the northwest of *Siddhalaya* lies an uncharted wilderness, a majestic valley some twenty-five miles in length, running between and beneath a vast ridge of the *Dhaulagiri* massif and the flank of an unnamed mountain, a towering peak rising over twenty-thousand feet into the northern sky. I feel irresistibly drawn to this pristine wilderness, with its wild bright rivers and ineffable beauty. I have been tempted by this valley since arriving here, and this is an excellent afternoon to explore.

I ascend into the valley's mouth, glad to be hiking. The sun appears, the skies are shifting, the peaks of *Dhaulagiri* shimmer like vast ghosts. Overhead, pale snow-pigeons spin on the deep blue. How silent they are!—like tiny ghosts of the air. Traversing the valley to its east rim, I cross streams tumbling down their steep ravines; streaking swifts dart over the water in pursuit of flickering insects. Soon I come to a yawning breach in the wall cliff, a break of several hundred feet; out of it pours a shadowed stream and farther up I spot proud tips of fir and spruce and pine, all living together.

No sooner do I turn up this alluring canyon than I notice, sitting on a boulder to my left, the adept that Jampla calls Master Amrita, and I call the tall one. He greets me with a smile.

"Been turning any storms?" he asks.

"It's very nice to see you, and no, no storms lately."

He feigns a look of disappointment, then his face rebounds into a fabulous grin. "I understand that you have been inquiring into the nature of mastery?"

I think for a moment. "I asked that of the Master R.K."

"Still interested?" he asks.

"Of course."

"Then we have need of a conversation. Are you game?"

"I certainly am."

"Then come," he directs. "You have chosen a very nice canyon. We shall walk a while."

He takes off at a brisk pace. Extraordinarily athletic, he bounds over rocks

and fallen limbs with ease and grace. I am hard pressed to keep up. We walk briskly, almost sprint, for perhaps twenty minutes. When I come to a broad, swift stream, he is already on the other side. I look up and down the bank, but cannot see where he crossed.

"Walk across right here," he says, pointing to the water between us. I nod, take off my boots and socks, and wade through the water. Direct glacial run-off, it is scalding cold; my feet are numb by the time I reach midstream.

He looks at me with an amused grin. "There is an easier way to do that, as you will learn."

With that he is off, and after hurriedly replacing my boots, I follow. Up the bank we go, then turn and ascend a steep hill through fir and pine forest. He bounds ahead, in an excellent impression of a mountain goat. I am getting tired and wondering where we are going. Does he, I wonder, have some special place in mind? Just as the thought crosses my mind, Master Amrita turns. "Just a little further, we are almost there."

We crest the hill and break out of the forest into a small clearing, a beautiful natural amphitheater carpeted in thin grass overlaid with brilliant wildflowers. Above us the tremendous projection of *Dhaulagiri's* main peak rises from the highest clouds; it appears, looms, then disappears in the drifting clouds. Peaks tower in all quadrants. Pines surround the clearing; someone has cut a quarter-section lengthwise from an old log to serve as a bench, roughly hewn but quite comfortable.

"Now, it is important for you to understand that it is society and culture that predetermine what you perceive of life, what you believe yourself to be, what powers you believe yourself to have, and what you are able to accomplish. What you are exposed to and what you are taught, from a very early age through your entire life, largely defines and determines perception, and that conditioning ordinarily excludes all but a tiny reflection of the true reality and the true nature of your inherent power. The reality of the masses is a consensual, communal reality. It is a pinhole through which they perceive only an infinitesimal portion of the Real."

"As in the philosophy of Shankara, and Kant," I point out.

"Yes, of course." Master Amrita stands and stretches. "As always, such great insights are ignored by the ordinary. Forgivably, I suppose, as the illusion of relative physical reality and certain fixed, deterministic laws is a convincing one to those who have not attained greater insight. And, at the time of Shankara, and even your Kant, their insights seemed quite mystical.

Adepts had known such things for centuries beyond count, but this sort of insight is very difficult to communicate to those who have not experienced higher levels of awareness, and are as yet unwilling to believe that anyone else can either. But now the world has the advantage by empirical evidence of the truth of these insights as demonstrated in the findings of your scientists."

"I've been thinking about that lately."

"I can imagine. Your thoughts?"

"A primary revelation of physics is that there is no real foundation for what we call physical reality, it merely tapers off into nothingness. Kant was right, there is really no such thing as an 'object,' no 'thing-in-itself.' Objects are composed of what we call matter, and matter is energy, ultimately the energy of scalar fields of the false vacuum. Objects have no actual objective existence, they exist only as constructs in the process of conscious perception. Even time and space are only constructs of our perception. The thinking is that all of these constructs are only a framework that we use to correlate our experience of reality."

"Reality?"

"Yes, the reality around us."

"Mmmm," Amrita intones. "As you will increasingly recognize, reality is a subject more vast than may be initially imagined or appreciated. Anyone who attempts to define reality sets foot on a very slippery slope, as mystics have long known and your physicists have learned."

"I don't think that reality is indefinable. It's what we perceive around us, wouldn't you say?"

"That is just it; reality is a matter of perception and nothing else, perception arising from consciousness. The tapestry of space-time and its contents are woven from threads of consciousness. Space and time are not actualities, they are perceptions, a framework in which a world can be experienced as a linear series of things and events. Space and time are only an illusionary theater in the infiniteness of the Absolute; the stage, the lights, the scenery, the props; they are nothing more than phantasmic symbols we create to correlate and cognize what we experience. Ordinary consciousness perceives the threads as individual and separate; only in the higher orders of reality does one begin to perceive the threads as integral parts of an infinite tapestry of unity.

"The intuitive among your scientists are uncovering knowledge that could be said to be spiritual in content, in particular when investigating the

phenomenon called nonlocal. The deeper they probe, the greater the likelihood that more and more will recognize this. And, as you have begun to experience, through understanding and applying certain principles of consciousness, energy may be commanded to create a truly extraordinary range of perceived and experienced reality. But, to reach this recognition and realization, that is, the making real of such abilities, one must first break the illusory boundaries of perception, there to realize a vastly expanded conscious awareness, one that goes far beyond an ordinary awareness of self and physical reality."

Master Amrita sits next to me, watching as I finish notations. "There is much to say of this, but today I wish to make a special point. You see, this commanding of energy, this subtle and magnificent awareness and expression of your true identity and power, creates effects that can be quite difficult for the ignorant to understand. They display an exaggerated tendency to interpret any such effect as a miracle—a supernatural event, whatever that is—and so think that anyone that can perform one of these so-called miracles is a supernatural being. Thus the terms they apply to masters—saints, saviors, holy this and holy that, relatives of gods, or even gods, if you can imagine that. And, in so doing, they separate themselves from any possibility of ever attaining the knowledge or level of conscious awareness wherein they are able to do these things for themselves, or know why not."

"I'm not sure I understand."

"You will, of that you may be certain. And as you gain understanding, you will realize why adepts live away from the common people; we work in different ways on different levels; only a few instruct on a personal physical level. And, as history so well demonstrates, such attempts do not always go well. Some masters use their natural ability to manipulate perception and energy to reinforce their message, and help where it is appropriate. This can be effective, and certainly attracts attention, but in the long term is as often as not counterproductive. Personally, I discourage manipulation of the illusion of physical reality in the presence of those who will be confused or overly impressed by the demonstration of such natural power. The effect of the manifestation of such powers upon an ordinary person whose understanding is not sufficiently prepared is obvious: He or she will regard them as supernatural or miraculous. When a person regards a power as supernatural, the result is the growth of superstition instead of progress toward the essentially rational outlook which is so vitally important to real personal

progress. In such cases, the demonstration of power produces just the reverse effect of that desired. Superstition is a fatal barrier to higher awareness and the creative power that comes with it. Divinity, for the superstitious, is either an object in which to place irrational confidence, or one to be feared. The result is a widening, not a closing, of the gap between the manifest (physical, emotional, mental) self and the true Self of that person. Few effects could be worse than that. I feel that it is something of a rule that before someone may witness a demonstration of natural power he must first be well familiarized with the principles that enable him to comprehend it within a rational outlook. He should be at a point where he can see such powers as being within the range of his own latent capacities, once the true nature of his inner Self is recognized. If this is the case, then a demonstration becomes a powerful tool in awakening a person to his potential. Most, however, exist in a state of ignorance, hypnotized by the illusions of space-time and duality, rendered powerless by what they believe to be true and cannot see to be false; confusing them further is simply not good practice."

"I see your point, I think."

Amrita smiles. "I will explain another way. The locus (focal point) of your awareness, within what you might call the overall continuum of consciousness, determines the extent of what you recognize of your true Self and therefore what you recognize as being possible, and therefore what you can actually achieve. It is really as simple as that. If you consider this continuum as a kind of ladder, all masters and adepts at one time stood exactly where you now stand. Even the greatest Arhats and Chohans were once in the same state of awareness as you, and those who stand far below you. By great individual effort and discipline, they steadily rose to higher levels of knowledge, thus higher levels of consciousness, and as a result to higher levels of self-realization, expression and creative ability. These attainments are part of the great journey that we are all on—all, mind you, whether they realize it or not. Hence all masters and adepts deserve great respect; yet it serves no constructive purpose to hold them in awe, or in grand reverence, or worship; that only dehumanizes them, putting them, and their accomplishments, seemingly out of reach. Often people do this purposely, for to believe that a master is supernatural, or of the supernatural, and therefore vastly superior to them—capable of things that are utterly and forever beyond them—relieves that person of the responsibility of expending effort in their own behalf, for their own growth, and to achieve their own attainments. Any

and all adequately intelligent individuals, with effort and in time, and with sufficient focus and intent, can achieve what any master or adept is able to achieve."

At this point I don't know what to say, so silently read over my notes. "There's something here I would really like to understand. When you do something like make a storm disappear, are you manipulating energy or are you manipulating perception?"

"Firstly, I do not actually *do* anything, as in taking action. Such things are not initiated on the physical plane; they are accomplished through thoughts and images, which work in higher levels; those levels that compose the creative matrix from which all apparent physical reality emerges. Secondly, what is the difference? Such things may perhaps be tentatively considered as a manipulation of experience, yet do not forget, energy is only a manifest expression, or symbol, of consciousness. In your example of a storm it takes on the appearance of matter in four dimensional space-time. Your individualized consciousness is equally a symbol of consciousness. Energy is consciousness, consciousness is energy; where there is the one there is the other; perception is a process occurring within individualized consciousness; there is no real difference between affecting and altering energy and affecting perceptions of experience. You are dealing here with the primal duality of mind, as individualized consciousness, and as energy, manifesting as matter. Both, it is very important to understand, are the creation of *Maya* (Sanskrit: literally *illusion*). The appearance and perception of the two as separate is utterly illusory. Would you wish to impose differentials and conditions on something that does not actually exist?"

"I suppose not."

"Not wisely, I assure you," Amrita says with his engaging grin.

(Reference citation: *In the Valley of Supreme Masters* - Book One - *A Chronicle of Power*, ch. 12)

## Symbolic Constructions of "Reality"

"*From the quantum perspective the universe is an extremely interactive place*." —Wolfgang Pauli, Nobel Laureate

A concept persistently asserted by the masters is that all that exists is consciousness—all else is illusion, a wonderful or disturbing experience of a

reality that we ourselves create. But what about the Universe around us and all it contains? What is it? Why is it?

An insight into those questions arose when Mani was teaching Shrina, Chiricu and I visualizations involving light, ones that she was taught as a student of the ancient arts of *B'on* magic. Born in Tibet, she was trained by a *B'on* master of exceptional abilities. Sari had become my constant companion shortly after arriving in *Siddahalaya*. Chiricu and Shrina are Sari's older and younger sisters, respectively. The three sisters were born and raised in *Siddahalaya*. A handy reference guide to the individuals appearing in this section is available here.

"Mani," I ask, "Lama Karpa told me that light is how our awareness apprehends energies of a higher vibration. So this energy, when visualized, really raises one's own vibration?"

Mani frowns. "Yes, but it is important to understand that what I am teaching you is a concept, it is only our way of looking at the world. It is an interpretation—developed over thousands of years—that allows us to manifest the power to manipulate physical reality. I do not know what your question of 'really?' means. I do not know if these concepts are anything more than ideas, I do not know if they correspond to anything greater. I do not think that anyone can say. Our wisdom traditions do not demand that our concepts correspond to the real, because we do not speculate on what that is. Reality is not something you can measure or comprehend with the mind, if it even exists. All we are concerned with is that our ideas and the techniques based on our concepts allow us to manifest power in the world around us."

"Mani," I reply, "in physics, the concept of vibration is a key features of what's called string theory. It's complicated, but the theory holds that everything is composed of tiny vibrating strings; the rate of a string's vibration determines its appearance as a particular type of particle. If string theory or something like it is eventually proven, then, in a vital way, your concept of vibration is quite accurate. That, I suppose, could be why your methods work."

Mani stares at me for a moment, then glances at Sari and Chiricu. "Michael, my position with you imposes upon me certain responsibilities—one of which requires I must thorough and truthful. About these techniques of power, I believe that it is worse than meaningless to discuss the ultimate reality of any concept or method; the only meaningful thing you can discuss

is its usefulness."

"Worse than meaningless? Why?"

"When a technique is successful, there are those who tend to attribute to it, and to the elements and concepts that constitute it, the quality of reality or absolute truth. My master always stressed that such tendencies are an unnecessary burden."

"I don't follow."

"Because it is mythical; because it is self-creating and so becomes self-fulfilling. Our minds interpret the input from our senses by making models of the outside world. We form mental concepts of our home, our mountains, trees, valleys, rivers and lakes, other people, and all else. The objects of physical reality are merely symbols, and the mental concepts the only thing we can directly know. There is no independent test of ultimate reality. Thoughts and images form the relative reality we experience, so it follows that a symbol or model widely believed in creates a reality of its own."

Shrina is fidgeting. "I do not understand."

Mani picks up one of my ever present notebooks and opens it at random. "Shrina, look at this." Shrina stares. "Does this page contain information?" Mani asks.

She nods. "Yes, the things Michael is always writing; important things, I think."

"And what is the important information on this page?" Mani presses.

"I do not know," Shrina says quietly.

"Do you see any information on this page?"

Shrina shakes her head. "I see words, just words."

"Exactly. You do not see information because there is no information. The writing is not in itself information, it simply transmits information."

"But," Chiricu objects, "is that not the same thing? We learn from the information in books all the time. If the information is not on the pages, where is it?"

Mani smiles. "That is the point. The information exists in consciousness, in our minds, not on the pages. When we talk, our words convey thoughts and feelings, but those thoughts and feelings are not the same as the words, are they? We agree on the meaning of the words so they become transmitters of information; the words are not themselves information. The letters on the page make up words, but those letters and words are nothing but symbols. This page is paper and pencil marks. If you burn it, does it destroy

information? Does it destroy meaning? No, it only destroys symbols.”

Shrina nods. “I see. But what does that mean?”

“In just the same way, the objects around us are only symbols that transmit meaning. The meaning is not in the objects we create any more than information is in letters or words. We create objects just as we create words, to express something, some meaning or knowledge. This constant creation of physical reality through thoughts and mental images is what we do, all of us. It is the realization that we are doing it and the attainment of the ability to do it with knowing purpose and intent that provides actual power and freedom. This is how our tradition views the true nature of physical objects, and this is why we can manipulate physical reality through our techniques.”

(Reference citation: *In the Valley of Supreme Masters* - Book Two - *A Magic Journey Into the Infinite*, ch. 16. And See, *True Experiences with a Sorceress of the ‘Four Portals,’* ch. 11)

Editor’s Note: Michael’s experiences with *Mani Choejor* were wide-ranging and extraordinarily revealing. We have devoted an entire book to Mani, which discloses extensive, first-hand accounts of Mani’s demonstrations of psychokinetic powers and in-depth descriptions of her apprenticeship and the esoteric knowledge that allowed her to attain such extraordinary abilities. *True Experiences with a Sorceress of the ‘Four Portals,’* ASIN B01ICAW6JM. Excerpts from this book are available in Section III, ‘Associated Material Anthology,’ later in this volume.

“Left alone, I am overtaken by the southern void—no wind, no cloud, no track, no bird, only the crystal crescents between *Dhaulagiri’s* great peaks, the ringing monuments of rock that, freed from the talons of ice and snow, thrust an implacable being into the blue. In the early light, the rock shadows on the snow are sharp; in the tension between light and dark is all the power of the universe. This stillness to which all returns; this is reality, and self and soul and sanity have no more meaning than a gust of snow; such transience and insignificance are exalting and terrifying all at once. The great snow mountains, more than glaciers or sky, serve as a mirror to one’s own true being, utterly still, utterly clear, a void, an emptiness without life or sound that carries in Itself all life, all sound, the presence of All-That-Is.” —*Mani Choejor*, *B’on* Sorceress of the 4000-year-old *Zhang Zhung* tradition

*  *  *

This set of interesting insights came when I inquired of Master Amrita regarding the concept of "different constructions of reality." Amrita answered: "A construction of reality simply means the way you organize what you choose to perceive as the reality around you. You create your existence and its physical setting—you then structure all of it with as much or as little organization as you find necessary at any point. The organization has an essential purpose; to provide for all who share a common reality a consistency and persistence of the physical world, two very necessary elements. The consistency of perceived reality is a result of several factors. Firstly, that everyone sharing a specific construction of reality agrees on the meanings and resultant symbols that are mutually constructed. I should add that this works because you choose to perceive all the similarities that connect you, and at the same time ignore all the dissimilarities. Out of a vast field of available perceptions—and I cannot emphasize enough how vast that field is—you focus upon very narrow, very specific areas of agreement and ignore all others; this creates a commonality of perceived physical reality. The persistence arises as well from a mutually shared agreement, yet is more fluid and subject to change. Your shared reality is a construction in constant creation; shifts in the meanings and symbols drawn from the vast field of available perceptions are necessary and inevitable. Without such shifts, the world would seem static.

"Since you have a fixed idea of space and what occupies it, this becomes difficult to explain. However, many constructions of reality quite different from your own can exist in what you think of as the same space, yet go unperceived, simply because you choose to ignore perceptions that do not fit within the framework of your particular ideas of physical reality. Even so, portions of other constructions are occasionally glimpsed, especially in altered states of consciousness—like the edges of sleep or deep meditation—yet are disregarded because they do not conform to anything with which you are familiar or, most importantly, willing to accept. But do be aware that your consciousness can encompass all available constructions, if allowed to. It helps to understand that when you perceive other realities, you actually perceive a greater extent of your own consciousness. There is nothing apart from you."

(Reference citation: *True Experiences with a Sorceress of the 'Four Portals,'* ch. 11)

# The Potential of Psychokinesis

"*Happiness is not a product of reason, but of imagination*." —Immanuel Kant

The purpose of this section is to provide inspiration for those interested in pursuing advanced abilities. It requires a great deal of study and diligent effort to develop such abilities—and there is no point in pretending otherwise—so an inspirational chapter is relevant.

Several weeks after my arrival in *Siddhalaya*, Lama Dhanaga and Lama Karpa, the lamas of that remote village, requested that I assist in recovering a manuscript recently discovered in Tibet. Through a series of adventures, the document was recovered and returned as the lamas requested. In this quest, I had the companionship of my constant companion, Sari. A reference guide to the individuals appearing in this section is available here.

I tell Kenji of the lamas' request for Sari and I to travel to recover the manuscripts (he knows this, judging from his expression), and my concerns about the dangers of the trip, to Sari and I, and of my thought of him going in Sari's place. With this I have broken new ground; he actually looks surprised.

"What an excellent and magical adventure it is!" He jumps up in his springy way and paces rapidly back and forth. "A true adventure like those of the old days. It is very nice of you to think of including me, of course, but the lamas are . . . well, they are right." (Kenji looks as if this admission caused some discomfort.)

"About what?" I ask.

Still he is pacing. "You are very fortunate to have this splendid adventure, my friend, very fortunate indeed. It is to be acclaimed, not questioned."

Apparently he didn't hear me, I think.

Glinting eyes turn on me. "I heard you perfectly well. Listen now. Pay attention. It is time that I instruct you on how one handles a magical adventure. And, by the way, all of life is a magical adventure—the most magical of all adventures is the ascent to and the expression of higher consciousness—it is the very purpose of life. Ready?" He is staring at me with eyes somehow glowing brighter and brighter. I nod.

"The content of your consciousness awareness is the content of your experience—is what manifests as your outer reality. The inner manifests as the outer. That is it, period. That is the great understanding. That is the only

rule. Consciousness creates everything except consciousness. Remember this. Do not forget. Your imagination is your greatest tool. Use it correctly, with impeccable discipline. Through your imagination—the thoughts and images you entertain in your mind—you determine the outcomes that you experience, all the outcomes, all the circumstances and events in your life. As long as you know of your own power, as long as you know the experiences and outcomes you desire truly exist and you entertain thoughts and images of only that outcome and nothing else, it will manifest in your experience. No other result is possible. Have you got that?"

I nod.

"Now you know everything that is worth knowing about the creation of apparent reality, on any level. All the rest is detail only; all the philosophies in the world, religious or otherwise, can be at once identified as either revelation or as gibberish once you understand this truth." He thinks for a moment. "Well, there is a little more. I understand that you have not yet recognized that anything is as likely or unlikely, as probable or improbable, as possible or impossible, as any other thing. Have you?"

He says this quite emphatically. I shake my head no.

"Alright. That is the result of your logical mind's action, the concrete mind, the lower manas. It is the intellect; a wonderful tool for certain things, the worst possible barrier for others, a real tiger of a hurdle. The intellect can use only reason and logic. But, as you well know, logic is not everything. Even things that are patently false can be proven by the rules of logic, yes?"

"Sure. It's been shown that the rules of symbolic logic don't even apply to actual experience."

"Naturally. Never mind that. Pay attention."

I nod and decide to keep quiet.

"In the case of this magical journey, you should have no problem with intellectual considerations arising from reason, rational thought, or logic. None of these considerations should interfere with your ability to reach a state of knowing that you will succeed. You will not need to overcome any of these intellectual processes; they will not be obstacles. Even an ordinary person can see that you stand an excellent chance of successfully obtaining the text and returning in perfect order."

Kenji is right, and I admit that it's true.

"Good. Later we will work on achieving those things that your intellectual mind tells you are impossible. Very little, my friend, is

impossible. The so-called laws of nature are only the usual and customary behaviors of matter and energy in response to ordering influences that flow from consciousness in higher orders of reality. These laws are not set in stone, they are unlimitedly flexible—they respond to conscious intent, as I think you are beginning to understand. The trick is to move beyond simply believing that something may be possible—that is not nearly enough to manifest real power—to a state of knowing. All time is simultaneous, which, relevant to your perception, means that everything that can possibly happen has already happened. You select the outcome you wish to experience through your thoughts and images. However, it is greatly helpful to actually know that whatever outcome you desire is already real. Once that is accomplished, you then meet that outcome in what you perceive of as time, that apparently linear sequence of events necessary for you to perceive anything in the physical sense. It is significant to recognize that whatever outcome you aspire to experience is already real; if it were not, you would not be capable of imagining or desiring it, but that discussion need wait, in your sense of time of course. For now you must understand that you may attain the power to draw to yourself anything that you desire—any event, any circumstance, any situation, any form—as easily as you draw a breath, and just as quickly."

There are times when we must be skeptical of our skepticism. Such incredible concepts have a way of being easily rejected by one generation after another, only to be confirmed by the next. We see physicists doing this now. "I've seen quite a lot since I've been here," I say, and immediately realize what a stunning understatement it is. "Like that shirt," I mumble.

"Shirt? What shirt?" he asks.

"The one you manifested and gave me, right there, by the stage."

"Oh that." Kenji rolls his eyes. "That is nothing; and I mean it literally. Direct manifestations are easy once you know you can do them, and know the correct technique. After all, has not everything you perceive of as existing come originally from nothing?"

Here is the age old philosophical question, and the not so old cosmological question: How did the Universe arise *ex nihilo*, out of nothing? "So the shirt came from nothing?"

"Certainly, depending upon your point of view. Material things are misnamed; they exist in your conscious awareness only, so are not material at all; matter exists in consciousness only, as does energy."

Author's Note: There is extensive scientific support for this view; matter is only energy in a frozen or condensed state. Professor Stephen Hawking and others have shown that the total energy content of the Universe, in accordance with complex calculations of a balance sheet of all positive and negative energies, is precisely zero. What we perceive of as energy, thus all mass, is the result of a tension between two parts of a duality whose totality is nonexistent. Pascual Jordan initially suggested that since the positive energy of a star's mass and the negative energy of its gravitational field together may have zero total energy, conservation of energy would not prevent a star being created by a quantum transition of the vacuum. George Gamow recounts mentioning this idea to Albert Einstein: "Einstein stopped in his tracks and, since we were crossing a street, several cars had to stop to avoid running us down." The zero-energy Universe concept appears to have first been published in 1973 when Edward Tryon proposed in the scientific journal *Nature* that the universe emerged from a large-scale quantum fluctuation of vacuum energy, resulting in its positive mass-energy being exactly balanced by its negative gravitational potential energy. As Professor Hawking points out, it is simply a matter of getting one zero energy system out of another.

Someone calls from the courtyard. Kenji squints and gestures in that direction. Finally he sits. "I will tell you a little more. All things actually do come from nothing, yet that nothing must be cognized as *something* to be seized upon and utilized by the relative mind's processes of thought and imagery. Yet that something is not actually something at all, but a no-thing, in a relative sense, as it is beyond all duality. Yet to recognize it, to name it, acts to bring it within the compass of awareness. In the old systems of occult knowledge, we called it Universal Substance, which is as good a name as any. What is most important . . . I cannot overstress the importance of knowing that what you call reality is an unlimitedly fluid matrix, something within which an unlimited range of things are possible; you must come to know how they are possible and why they are possible. If you know that, then you know that you can accomplish what you wish. If you know you can, you can. If there is even the slightest trace of doubt anywhere in your mind it will greatly impede your ability to manifest power directly, that is with conscious awareness of what you are doing. There is a great difference between direct manifestation and creating the experiences of everyday life. Those experiences are within the ordinary flow of your time and evolution and

expectations. Everyone, no matter how equipped, creates all of their physical, emotional, and mental experience of life through the principles of consciousness, yet most all of those individuals are entirely unaware of such power, far less that they exercise it continuously. All the events and circumstance in their lives are of their own creation, but that creation occurs in an unrealized manner, by way of their primary beliefs and expectations regarding life and by way of their decisions—the choices based upon their basic beliefs. So for most, this process of creating represents little more than unthought, unexamined, default decisions."

"That's a basic concept in Tantric practice, isn't it?" I ask.

"Of course. All who reach an expanded awareness possess the mental flexibility to become knowledgeable of what creates the experience of reality in the dimensions of space and time, and that is just the point."

"What point?"

Kenji looks out over the lake, as if deciding what to say. "Michael, this at first will seem contradictory, but directly and knowingly creating the events and circumstances in your life is exceedingly difficult for one who has come from the Western world. You see, you are unspeakably more conditioned to believe that life and reality work in certain limited ways, and not in other more expansive ways, then you can possibly realize. This is the end result of a materialistic society and its conceptualizations of what reality is, and more importantly, what it is not. Much of it is based upon the old classical Western view of nature, the deterministic Cartesian-Newtonian view, which has long since been superseded by science, of course, yet that evolved knowledge has not altered the ordinary person's perception of reality. This is especially true since that perception continually creates their experiences, which, in turn, they allow to dictate their beliefs. There is nothing more absurd, or more common, than allowing experiences to create and reinforce beliefs when it is beliefs that create experiences. Here is a truly vicious circle. Such ingrained conditioning is extremely difficult to overcome, as you can easily see. Yet it may be bypassed by expanding one's awareness to encompass a greater range of reality. To access your true power requires that you bypass the intellectual mind's conditioning and the resultant barriers of false concepts and beliefs, enforced, as it were, by your rational and logical calculations. Reason and logic, in and of themselves, are excellent tools, but cannot determine the difference between the true and the false, the real and the unreal; they will support and impose both equally and indiscriminately. Expanding the

awareness of an intellectual mind whose false conditioning and false beliefs are deeply ingrained is an exceedingly difficult process, and highly dangerous. The intellectual mind holds tight to its patterns; it is very resistant, very resilient. It is only when such a conditioned mind's beliefs are utterly shattered that it may go on to states of greater awareness. Yet, if the beliefs are inalterably impatterned, that process will shatter the intellectual mind as well. A new and expanded mind may arise, or may not, depending upon the intent of the individual. And that is why the path of true knowledge must be followed to the end."

(Reference citation: *In the Valley of Supreme Masters* - Book One - *A Chronicle of Power,* ch. 13)

* * *

Mani was born in Tibet and raised and trained from early childhood by a master known to be a true *B'on* master, or "sorcerer," of great power, a practitioner of the ancient arts of *Zhang Zhung* magic.

Sari and I stroll back toward the oracle temple. I notice that Mani has been quite industrious. She has moved our tent and all the gear down the stream, to a very nice shaded area under three large pines. How she accomplished this so quickly I don't know. She is sitting on her blanket, sewing. A fire crackles and water boils. She beams at us, and reaches out her hand. Sari plops down next to her and takes it. "Mani," she reports, "took some food to Chapadu, but he was still sleeping." It's only mid-day, but the girls giggle as if this is the silliest thing.

Sari brews tea and hands me a cup in a large, light plastic mug. It idly crosses my mind that I would prefer iced-tea on such a warm day. Mani looks up from her sewing. She motions for me to hand her the mug. She holds it in both hands, eyes closed. No more than a second later, she hands it back. The mug is freezing cold—in the tea clanks a cylinder of ice about half the diameter of the inside of the cup.

"Sari, look," I exclaim.

She does. "You wanted it cold?"

"Yes, but . . . how did Mani do this?"

"She used her *Kriyasakti,*" Sari says simply.

"The power of thought?"

"Mmmhmm."

"Mani, you used *Kriyasakti* to make this cold?

Mani turns her deep blue eyes to me and nods.

"But what thoughts did you use, and how?"

Sari pokes me. "The thought of cold, of course."

"All right. So, Sari, can you do this?"

"Yes. Yet I do not do such things often; Mia discourages me from using my *Siddhi*."

Author's Note: *Siddhi*, in Sanskrit, is literally the attainment of any goal. Here Sari uses it to mean the 'Powers' arrived at through adeptic practices, encountered as a natural result of expanding awareness. The lamas teach the student not to strive after psychic powers for their own sake, for until the student is fit to use then wisely they can easily become a serious impediment to higher spiritual development. This position is understandable; such powers are, in the large, very impressive, yet as always it is unwise to enlarge our instrumentalities without improving our purposes. The lamas say that what increases with these powers is not so much wisdom of intent as opportunity of expression. These powers are considered to be the seven primary forces of consciousness, four of which are revealed, two considered esoteric, and one wholly sealed. The revealed are: 1) the power of intellect or real wisdom and knowledge; 2) the power of the will or intent; 3) the power or force which moves in a serpentine path, the universal life force in nature; and 4) the force or power of speech or music, of sound and mantras. There are two additional powers considered to be among the "secrets of secrets": 5) the power of thought enabling it to manifest perceptible, phenomenal events and forms through its own inherent energy, the *Kriyasakti* as referred to by Sari and Mani above; and 6) the highest force or power, the power of light brought to bear through advanced practices of visualization. The 7th and supreme power is considered by the masters to be the "most secret of all arcanum."

"And anyway," Sari adds, "I like tea to be hot."

Mani narrows her eyes at Sari, then reaches to pick up a notebook. (Mani at that time was under a vow of silence from her master, a true *B'on* shaman.) She writes: "I am instructed similarly, but may use *Saktis* for small things, for convenience or comfort. I have used the heat and ability to make fire and ice and such little things since I was a child. The abbot feels this use keeps essential ideals clear in mind, and reminds that we have power over all natural things." (Heat, in this sense, apparently refers to the "mystic heat" abundantly demonstrated by yogins, many of whom go about with no

protection in frigid weather, with no ill effects, often melting the snow and ice around them. This may explain Sari and Mani's warmth last night, and in the water and in the tent this morning.)

"Mani, how do you make ice?" I ask.

Editor's Note: To preserve subtle nuances, the following translation is essentially literal, albeit at some loss of readability.

Mani writes: "I held the ideal of tea in the Universal until it became formed to a lower vibration."

"How?"

"When you desire to bring forth some form out of Universal Substance, you must be quiet and contemplative. You see the ideal and hold in mind that Substance of which all the world is formed a sufficient time to raise or lower its vibration—this is done by visualizing a mental pattern or mold into which can flow the Substance needed to make that desired. It will come forth in a perfect form, built upon the pattern which was held in the Universal Principle."

"What is the Universal Principle?" I ask.

"It cannot be compressed into a definition, but it is known through our mind, it is our consciousness." Mani presses her lips together for a second. "The vastness of Universal Principle's creative, unlimited Being is crystal clear, yet it is completely full of vibrating, emanating energy, and that emanating energy is the Universal Substance. All things are known as Universal Substance in which all form is suspended in harmonious relation, ready to respond to the call of the vibratory rate that causes it to coalesce into form. When the proper vibratory influence is set through thoughts, cooperating with the whole, the Substance, having no other course, rushes to fill the pattern set by the desire."

"Does the technique always work?" I ask.

Mani nods and writes. "This is absolute law and none can stay its true course."

I am impressed with this rare insight into the adeptic teaching of the *B'on* high shamans. And I am impressed with Mani's candor. "The concealment of what is useful," said Augustine, "is either an exercise in humility or an attrition of pride."

(Reference citation: *True Experiences with a Sorceress of the 'Four Portals,'*

ch. 12)

## Essential Concepts

"*Energy, matter, space, time, and separation are our perceptions of reality, not pieces of it*." Over two-thousand years before Shankara, Kalika wrote of the spatio-temporal world as being an illusion, and over three-thousand years before Kant, she stated: "*Space and time are not things that we perceive, but modes of perception, a framework our consciousness generates in which to cognize the world we create around us*." —Kalika-Khenmetaten, circa 1370 B.C.

This chapter is wide-ranging and represents a collection of difficult to categorize portions of the wisdom and knowledge of the masters. A handy reference guide to the individuals appearing in this section is available here.

"Often," Kenji continues, "individuals come together to spend a lifetime, or many lifetimes, because they bring forth in each other the most positive expressions of what each is capable—positive being defined as thoughts, images, emotions and actions that most perfectly embody the highest truth, the unity of all that exists, experienced as the feeling of love. At the same time such a relationship serves in minimizing any expression of the false, that is, the concept of separation, experienced as fear and all the manifestations of fear; hate, greed, isolation, selfishness, and so on. While it is true that the evolution of the entire Universe is toward completion—a state where all have realized their oneness with all—each individual is complete within his or her own self, as each person's true self is a perfect expression of the Infinite."

"As I spoke tonight," Lemia says, "the key is to recognize and express our highest and truest self, through the manifest (physical) self."

"Then," Kenji adds, "as each fully recognizes the power of their true Being, they recognize themselves as creators, creating each and every experience of life, and joining in the communal creation of the world. Those that recognize this no longer blame events or circumstances or others for what occurs in their life. It is at that point that they are ready to grasp true creative freedom and the power of consciousness, and utilize it."

Lemia nods in agreement. "You must understand the nature of physical reality, that you form it. As you think, so is your world. The reality you experience is a replica of your thoughts and images. You must recognize and

realize (make real) the power and energy of your own Being, and realize that creation always comes from within, from that expression of Infinite Being that is within you. You are the very beings that create and inhabit this earth. You create the continents and the seas, the mountains and the valleys, the winds and the rains, the seasons and the snows and the sunshine; you create it all."

This is much more than I can understand, or am ready to accept.

Kenji is watching me closely. "You see, nature is not a finished product, my friend. And it is not some sacred temple, nor is it a school," he says pointedly. "You can think of it as a workshop. Nature provides the raw materials, but mind must do the rest. You must unfold your natural ability to use the tools of consciousness. In this workshop you may do what you want: You may play half-knowingly or half-heartedly with your tools and manifest incomplete creations; or you may use the tools with knowledge and precision, thereby creating exactly what you desire; beauty, harmony, freedom, love, joy, abundance, fulfillment, anything. Your experience of reality is entirely up to you; in the physical realm as in all realms, it may be molded into anything, at any time—all that you can conceive of and know is attainable can become your experience."

"Kenji," I encourage, "there is much in what you are saying that I find difficult to comprehend."

Lemia squeezes my leg. "Michael, you may think of it this way: creating your life is much like painting a picture. Space and time are your canvas, your mind's thoughts and images are your brushes and blades, and grades of energy are the colors on your palette. You may paint your picture any way you wish; large or small, bold or subtle, colorful or drab, wonderful or terrible, pleasurable or painful, successful or disastrous, creative or destructive; whatever you believe and imagine your picture can be. Your creation is what you call life, eternally unfolding in each split-second of the now."

Her breath is warm and sweet on my face, yet, melted as I feel, there is a counterpoint to be made. "But Lemia, life seems to include, for example, earthquakes and floods and venomous snakes, as well as benevolent adepts."

She smiles, but it is Kenji that answers. Sternly (with a touch of Aquinas, Spinoza, and Nietzsche), he says, "In your life? I think not. Good and bad are merely prejudices, terms that you apply to things according to their perceived advantage or injury to yourself or mankind. Nature itself is far beyond good

and evil, and entirely ignores such egoistic terminology." He adds (as would Machiavelli), "What is truly good seldom coincides with what appears to be advantageous from an egoistic point of view, and few are those who can recognize and reconcile the two." Kenji smiles. "And it is not snakes that are dangerous," he assures me, "only the fear of snakes. Everything that dies dies by its own corruption, all that injures comes from within."

Lemia adds a warning. "Michael, you may go through life seemingly jostled about and battered by chance, happenstance and fate—your words for things that do not exist—or you may take up the tools you possess, the great principles of consciousness, and with them create precisely the life you most desire. If you do not impose impeccable discipline on your thoughts, mental images and emotions, directing them to encompass only what you wish to manifest in your experience, you can rely on them to be random and unruly, and manifest scores of undesired experiences, all the while drawing to you multitudes of unwanted circumstances, situations, and forms. The choice is yours, thought I believe that you have already made it. That is one of the reasons you are here."

(Reference citation: *In the Valley of Supreme Masters* - Book One - *A Chronicle of Power*, ch. 17)

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"Sari, I can't believe how easily you and Mani do this," I say. (Referring to their ability to manifest physical objects, in this case additional amounts of the beverage of chang in an almost empty mug.)

"That is why you cannot," Sari replies.

"I guess so. I tried and it didn't work."

"Michael, you should not try things that you do not yet believe you can do. It will only serve to solidify your disbelief. Mani will teach you in stages, and I will help."

"Sari, tell me one thing. When you make the chang appear in the mug, do you actually make chang in the mug, or do you make chang in my perception of the mug?"

"Michael, there is no difference."

"Yeah, that's what Amrita said when I asked him the same question."

"Of course. Sweetie, things only exist in your perception, in your awareness. They do not exist anywhere else. If something is in your awareness, then it exists for you. If it is not in your awareness, then it does

not exist for you. Your beliefs determine what may come through your perception into your awareness. If you do not believe something then you cannot become aware of it; if you cannot become aware of it, it cannot be your experience."

"Right."

"It is right and more. It tells you what you must understand more deeply than intellectually. You accept that such things can be done, intellectually, since you have seen them done, but your intellectual mind also harbors long ago learned beliefs that such things cannot be done. There is a conflict in your beliefs. So, if you try to do such things with any intrusion from the intellectual mind, they will not work. When you do them from a higher awareness, they will work. Michael, when you healed me, the emotions and love you felt lifted you out of your intellectual mind to a higher awareness. In that state, you were able to heal me. You left your doubts behind because you had to; when you try to do some superficial thing like making chang, there is nothing compelling enough to lift you out of your disbelief. Mani and I can do it while functioning in the intellectual mind because we know we can. Knowing and expecting we can allows us that freedom."

(Reference citation: *In the Valley of Supreme Masters* - Book Two - *A Magic Journey Into the Infinite*, ch. 12)

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Masteress Lemia gazes up at the peaks, as if drawing something to her. "Let me start with this. Infinite Being cannot be known to the ordinary intellectual mind, for the intellect cannot be cognizant of anything beyond dualities. All Being has its source in the Absolute, which is a unity, a monality, utterly unconditioned and undifferentiated, and therefore literally invisible to the intellect. The mind can only perceive within the construct of a subject and an object; this duality cannot be overcome within ordinary conscious awareness. Always there is the relationship of the knower to the known, the perceiver to the perceived. The world, the object, always seems apart from the observer, the subject.

"These dualities introduce structure, wherein not only subject-object perception separates observer from observed, but space and time seem to separate all things that may be observed or experienced; persons, ideas, objects, events, circumstances, and all else. Yet space and time, like subject and object, are entirely an illusion. Space and time are not things that exist,

but a format by which you perceive, a framework within which you experience being in a physical form. Space-time is a construct of consciousness, and not of the Real. You experience space-time as a reality only because your intellectual and physical self is no more real than it is. This space-time realm of structure and separation gives rise to many difficulties, as the illusions tend to obscure the real. All that you see in relative physical reality is based on a perception of dualities—spirit and matter, construction and destruction, evolution and devolution, male and female, light and dark, hot and cold, up and down, here and there, now and then—the examples are endless. But in seeing things in terms of dualities, the wholeness is missed; not only the wholeness but the true unity; not only the unity but the love; not only the love but the utter perfection and completeness of all that IS."

Lemia turns against the backdrop of turquoise lake, emerald forest and snow-clad peaks—a vision of beauty.

"Humankind, in superstition and ignorance, has rarely recognized the illusions of the physical world for what they are, a thin veneer veiling an immensely greater reality. The veil of separation cast by the illusions of subject-object perception, duality and causality, have rarely been lifted. However, sensing that greater realities lie beyond the relative world, and based upon the recognition of those who are capable of seeing and realizing higher awareness, systems of belief and practice have sprung forth in every culture worthy of the term. Sadly, the true insights of those seers, sages, shamans, mystics, masters, and adepts, the founders of those systems we call religions, have been largely lost beneath an overgrowth of superstition, dogma, and an administrative hierarchy seeking power and wealth, altogether obscuring the meaning of the original teachings."

(Reference citation: *In the Valley of Supreme Masters* - Book Two - *A Magic Journey Into the Infinite*, ch. 15)

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Lama Dhanaga paces, looking quite serious. "Some of you think you are here to learn wisdom. But wisdom cannot be learned, for it is not knowledge in the common sense of the word. Knowledge about mere things, forms and processes, does not make anyone wise; it is only the knowledge of the value of things to life, or the proper use of things by and for life, that constitutes wisdom. Wisdom comes when there is love as well as intellectual mind; when there is sensitiveness to the life of beings, and concern as to how that

life will be affected. Wisdom is an active process of the mind. If you wish to think of wisdom as a kind of knowledge, it must be a very different kind of knowledge from that which is obtained by thinking. No amount of complexity or height or depth of knowledge can be called wisdom. Wisdom is the next step beyond intellectual reason—a faculty for the valuation of things. It makes, therefore, useful creativeness possible. Wisdom gives direction and strength and appropriateness to your inherent creative power."

Dhanaga pauses to gaze at his students. "Knowledge forms the stepping stones upon which you ascend to wisdom and higher awareness. As you climb, you need not pause and collect the stepping stones you have passed; you need not carry them along; you must have the courage to leave them behind. All knowledge, like all truth, is partial and relative; and it is always relative to your state of conscious awareness. As you progress, you must constantly reach for higher knowledge and greater truths. On each step you may pause to solidify and integrate your new knowledge and awareness; this provides an excellent opportunity to sift carefully through your beliefs and understandings to identify and release those that you have transcended, those that have been superseded by fuller understanding, and those that no longer serve the vision that you hold for yourself. These must be purged so they do not linger and disrupt your advance. Consistently reevaluate and renew the ideal you wish to express. This is a critically important and often neglected process. You can see that intense discipline and curiosity are mandatory for the growth of awareness and the highest expression of life, and, I might add, such curiosity has killed no more cats than have rocking chairs." Dhanaga's joke gets a laugh, and he looks quite pleased. He rubs his hands together and smiles.

(Reference citation: *In the Valley of Supreme Masters* - Book Two - *A Magic Journey Into the Infinite*, ch. 1)

## Advanced Understandings

*"If the physical world can affect the mind and its thoughts, but the mind cannot affect the physical world, then that would be the only one-way interaction known in the natural world, and the only one-way interaction known to science*." —Ernst Mach, Ph.D., originator of the Mach number

Expanded awareness is considered by the masters to be an absolute

prerequisite to manifesting the life you desire. This requires what the adepts refer to as foundational recognitions. One of the clearest expressions I encountered comes from Sari, who was raised in the *Himalayan* occult wisdom traditions. A reference guide to the individuals appearing in this section is available here. For easy navigation, clickable links to the table of contents and the chapters of this volume are included following the guide.

After our session with an amazing visualization, Sari sits quietly, thinking. Suddenly she brightens. "Michael, I have decided. I will teach you the recognitional affirmations that Lemia taught me, the ones that Kenji suggested I practice. I do not know why I have waited. They are very important. We will do them three times each day."

"What are you talking about?"

"Something advanced and of great significance. It is exactly what you need, an opportunity to discover, understand and transform."

"Transform what?" I ask.

"Your deepest beliefs, your innermost assumptions, the very concepts about the nature of reality that cause you to disbelieve the things you have experienced . . ."

"Okay, I think I know what you're getting at."

"This is a powerful technique to discover your deepest beliefs. You will see. As you affirm, any beliefs you have that conflict with the concepts you are affirming will become obvious; once you identify them they can be transformed. A belief is just an idea about reality, not a part of reality itself, so once identified it can be changed or replaced as you like."

"I see."

Sari nods. "This affirmation is simple, yet most profound. It is considered to be a key recognition, a conceptual affirmation of the one of the deepest truths known in the adeptic tradition. There are many versions; we will use a simple and direct one. You will memorize this, but when practiced, you must think of the meaning of each statement; never practice it mechanically, without attentive thought."

"Okay."

Sari sits up straight, looking solemn, eyes closed. "Consciousness is All-That-Is. I am one with all consciousness; this is my unity with all that exists —hence I stand as one with the sum of all intelligence; this is my wisdom and knowledge. I am one with all consciousness; this is my unity with all that exists—hence I stand as one with the sum of all energy; this is my power."

"Sari, this unity that's spoken of—the All-That-Is, the Infinite, the Absolute, Oneness, Infinite Being, and whatever else—it's the fundamental element in the affirmation . . . and the recognition, and in enlightenment. What did Lemia teach you about it? I'm curious."

Sari closes her eyes. "Mia taught me that Infinite Being cannot be known in ordinary awareness, for ordinary awareness cannot be cognizant of anything beyond dualities. All existence has its source in the Absolute, which is a unity, a monality, utterly unconditioned and undifferentiated, and therefore invisible to ordinary awareness. The intellect can only perceive within the construct of a subject and an object; this duality cannot be overcome within ordinary conscious awareness. Always there is the relationship of the knower to the known, the perceiver to the perceived. The world, the object, always seems apart from the observer, the subject. This separation is illusion; this illusion is what meditation and practices like recognitional affirmations allow you to transcend."

"To achieve oneness?" I ask.

"To achieve a recognition that allows you to go beyond the illusion of separation, an illusion which results in a person being devoid of true power and without access to intuitive knowledge. It is the dualities of subject-object consciousness that introduce structure; that perceived structure then separates observer from observed. Space and time seem to separate things that are observed or experienced, yet space and time, like subject and object, are entirely an illusion. Space-time is a creation of consciousness and not of the real, you have told me that yourself. Mia says that we experience space-time as a reality only because our intellectual and physical selves are no more real than it is. This space-time illusion of structure and separation gives rise to many complications, as the illusions obscure the reality of All-That-Is. All that you see in relative physical reality is based on a perception of dualities, but in seeing things in terms of dualities, the wholeness is missed, as is the true unity of the Real."

Sari looks at me, seemingly glowing. "Michael, we use the recognitional affirmations because it is easy to forget the truth, easy to lose sight of the real, easy to fall into the illusions, easy to forget what is most important."

(Reference citation: *In the Valley of Supreme Masters* - Book Two - *A Magic Journey Into the Infinite*, ch. 13)

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Considered to be absolutely essential to attaining the ability to manifest true creative power—i.e., the ability to manipulate physical reality—is what the masters call fundamental or foundational recognitions. For these concepts, we have an brilliant source, *Kalika-Khenmetaten*.

The great Egyptian Adept *Kalika-Khenmetaten* lived and authored esoteric manuscripts in Egypt in the time of the Kings of Upper and Lower Egypt, *Amenhotep* III and *Amenhotep* IV (*Akhenaten*), over three-thousand-three-hundred years ago. Our recovery, translation and study of Kalika's manuscripts were so richly enlightening and revealing that we devoted an entire book to those revelations, *A Great Master Speaks, Immense Powers of the Ancients Revealed*, ASIN B00TIYMKFM. Excerpts from this book are available in Section III, 'Associated Material Anthology,' later in this volume.

*Kalika-Khenmetaten*: "You form the fabric of your experience through your own beliefs and expectations. Your interpersonal ideas about yourself and the nature of reality directly affect your thoughts and inner images. You take your beliefs about reality as truth, and so do not question them. They seem self-explanatory. You perceive them as statements of fact, far too obvious for examination. Therefore they are accepted without question; they are not recognized as beliefs about reality, but are instead considered characteristics of reality itself. Frequently such ideas appear indisputable, so much a part of your beliefs that it does not occur to you to speculate about their validity. They become invisible assumptions, but they nevertheless form your personal experience. Some people, for example, do not question their religious beliefs, but accept them as fact. Others find it comparatively easy to recognize such inner assumptions when they appear in a religious context, but are quite blind to them in other areas. It is far simpler to recognize your own beliefs in regard to religion, art, farming or similar subjects, than it is to pinpoint your deepest beliefs about the true nature of reality and who and what you are in relationship with that reality and your own life. Many individuals are completely blind to their own beliefs about themselves and the nature of reality. If examined, your conscious thoughts will give you excellent insights to your core beliefs. Often you will find yourself refusing to accept certain ideas that come to your mind because they conflict with other more accepted ideas. Your higher conscious mind is always trying to give you a clear picture, but you may allow preconceived beliefs to block out this

intelligence.”

(Reference citation: *A Great Master Speaks, Immense Powers of the Ancients Revealed*, section 6)

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*Kalika-Khenmetaten* speaks extensively of the prime foundational recognitions. As she phrases it: “The absolute prerequisite for the acquisition and manifestation of intuitive knowledge and direct power is the awareness that such knowledge and power are available.” This summation may be useful to the reader as a study guide.

1) All that exists is consciousness. The reality we see and feel around us is a set of perceptions and nothing more—or less.

2) Matter is composed of energy and energy is simply consciousness objectified. This is a key understanding. All that exists is consciousness; consciousness is the only real. All else is merely an appearance, the result of our particular format of consciousness, that is, subject-object consciousness. We are consciously aware; yet to be aware we must be aware *of* something; to be aware, we must perceive something other than self. The self is the subjective aspect of consciousness. That of which we are aware is the objective aspect, the objects of our awareness. Yet both subject and object are the very same, they are only perceived as separate and distinct within subject-object consciousness. All being and all existence is consciousness; the highest levels of awareness, the unmanifest energy from which all matter and interactions arise, and all the manifest matter around us.

3) The content of your consciousness awareness manifests as your outer reality. The inner manifests as the outer. That is the only rule. Consciousness creates everything except consciousness.

4) You can attain the power to draw to yourself anything that you desire—any event, any circumstance, any situation, any form—as easily as you draw a breath.

5) Attaining the greatest range of creative power requires the building of a new belief structure; the recognition of the fundamental and true nature of reality.

In the course of lengthy conversations with my tutors, I learned a great deal about the foundational recognition that energy is simply consciousness

perceived as an object, or interaction of energies, by one's subjective consciousness. As viewed by the adeptic system of knowledge, the fundamental principle of consciousness is straightforward—matter is composed of energy, and energy is gathered and projected from consciousness through specific techniques; affirmation and visualization.

*Kalika-Khenmetaten*: "If apart from the principles of consciousness one hopes to find the way, it is like trying to twist a rope of sand. Those who know the principles apply them in their daily life, with each and every thought they think. And what of those that live without that knowledge? At the end of each day they exhaust another empty cycle, and at the end of days exhaust an empty life."

(Reference citation: *A Great Master Speaks, Immense Powers of the Ancients Revealed*, section 2)

## Psychic Energy

"*We cannot fathom technology that is unknown to us, and we seldom consider things that seem impossible to us.*" —Christopher Dunn

In the course of my years in the *Himalaya*, I learned a great deal about what is referred to as universal, psychic, or etheric energy. There are countless applications of this energy. You already possess etheric energy—if not, you would not exist—yet you can greatly increase your store of this energy. This is, in practice, achieved by enlarging your capacity then employing special techniques to fill that enlarged capacity. As you proceed to do so, you will notice certain very favorable effects. Along at first, these will seem so inconsequential as to escape notice. Driving your car to the shops or movies, you will suddenly be certain that you'll find an excellent parking space, and it will happen that, as you drive up, a car will move and leave you a desirable spot. On arising in the morning, you may think of someone you have not seen in months and have a certain conviction that you will hear from or see that person during your day. And it will occur. Other benefits will manifest; good health, freedom from disease, increased mental and physical abilities, and much more, will become commonplace.

Yet the only way you can increase your capacity and store of universal energy is through your *own efforts*. It is a natural aspect of human nature to

want to get something for nothing, or at least a lot from very little effort. A highly rewarding benefit of psychic energy is that even a small addition will bring results out of all proportion the efforts involved. But you must make the effort.

Mani thinks for a moment. “No system of knowledge can reflect the real. In our way of thinking—what you would call our model—we conceive the world, the physical world of illusion, as a system of energy in various states. We live in a world of vibrating energy. The energy is called Universal Substance, and the various states differ only in the rate of vibration. Things that we perceive as objects are energy at a low rate of vibration. The slower the rate of vibration, the coarser the object. The stone under us has a very low rate of vibration. The water that flow in rivers and lakes has a much higher rate of vibration. A living thing, like these trees, has an even higher rate of vibration. Thoughts too are energy, and vibrate at a very high rate. We conceive the rates of vibration of Universal Substance to extend from the coarse to the sublime. The highest states of consciousness are of an infinitely high rate of vibration. Pure Being is pure consciousness and the only Real; its vibration is infinite to a degree that it cannot be said to have a vibration at all, is simply is. Pure Being is beyond illusion, beyond normal perception. It is All-That-Is, and cannot be explained. Our consciousness is Pure Being, and all that exists within our consciousness is Pure Being, yet this is perceived only in enlarged states of awareness. Once perceived, the perceiver is enabled by the perception to recognize the physical world as illusion and through this recognition to manipulate that illusion. The perceiver is awakened to the oneness of all. This awakening has many aspects, but the recognition of oneness allows the awakened to see separation and structure as illusion, to see time and space as illusion, to see that there are no parts to the world, to see that the whole exists in each thing that is perceived as a part. The awakened sees the world as one vast sea of vibrating energy, all the same energy, all from the same source, Universal Substance.” Mani studies me. “I am attempting to explain what took me years of meditation and training to learn. I do not know if I am doing a good job, or if it is even a good idea.”

“Mani, you’re doing a great job.” I’m rewarded for this compliment with a half-second smile.

“What I am explaining is that without the recognitions I speak of, all the training in the world will not enable you to manifest even one grain of sand. With the recognitions, the ability to manifest comes spontaneously. All you

need is a system within which to organize the recognitions and so conceive the world in a manner through which you can learn techniques to manipulate the illusions of physical reality.”

“I understand.”

Mani studies me again. She looks seriously concerned. “There is a difficult part of our system of conceiving and manipulating the world. We deal with the illusions of physical reality as if they actually exist, for good reason. In an ordinary state of consciousness—in the first awareness, as we call it—the physical world is perceived as being apparently real. If we did not deal with it as a physical reality, we could not manipulate the illusions. Yet, at the same time, we maintain the recognition of oneness. This duality can seem at first contradictory. With training and experience, the contradiction is revealed to be of no consequence.”

“I understand that too.”

Mani pauses for more study of my face. “So, while always maintaining recognition of each individual consciousness as one with all consciousness, we conceive each individual consciousness as unique in the world. We conceive of each person as an individualized consciousness while in the physical world. While always maintaining recognition of each physical thing as one with all other things, we conceive each of individual thing as unique, as a concentration of the energy of Universal Substance. Do you understand this?”

“Absolutely. In physics we do the same thing. We have to, as in wave-particle duality. In our model of particle physics, we long ago had to abandon the old Western way of thinking of things as either this or that, and adopt the Eastern way of thinking of things as both this and that. Either-or doesn’t work—both-and does.”

“So you are not confused by this?”

“No more than considering a photon or electron to be both a wave and a particle at the same time. It’s called complementarity. I’m not saying that I comprehend it, just that I’ve gotten used to it. I don’t think that attempting to comprehend it is worthwhile or even possible. A wave and a particle are radically different things; for a photon to be both a wave and a particle at the same time tells me that it’s actually neither one but something completely different, something that we don’t yet understand.”

“You are right. It is neither; it is energy as perceived by conscious awareness. The intent of the perception changes what is perceived.” Mani

slides back on the stone, puts her book beside her. "Michael, please sit down here. You may take notes, if you wish."

I sit down and get comfortable.

"The individual person is conscious awareness, and the body is a concentration of energy. Within the concentration of energy consciously perceived as the body, there are centers that draw energy from Universal Substance. Each center transforms the energy drawn through it by giving it a certain quality. The quality given reflects the purpose of the center; the purpose of each center is to provide one aspect of a complete individualized consciousness, the experience of a total person."

"The chakras," I note.

"Yes, but our wisdom system approaches the centers differently than the traditional Hindu system. We consider each center to be equally important, for without them all there would be no person. We do not consider the higher centers to be sacred and the lower to be profane; that is religion, not knowledge. We recognize that the lower centers are the most developed in ordinary people; their higher centers are underdeveloped and this accounts for ignorance and destructive behavior. Development of the higher centers is essential; through them comes the energy needed for expanded awareness and manipulation of the physical world. When properly developed, they form a triad of power.

"There is another aspect of our system of knowledge that must be understood. It will be familiar as it is another way of viewing the levels of consciousness common to the Adeptic wisdom traditions; the physic, the etheric, the lower and higher manasic, the buddhic, and the atmic. We deal with these levels straightforwardly and effectively by viewing them as precisely what they are: states of awareness or attention. The first awareness is that of ordinary consciousness, of the physical world or physic level. The second awareness is that of expanded consciousness, beyond the purely physical world, of the etheric and manasic levels. The third awareness is that of even greater levels of consciousness, of the higher manasic and buddhic levels. The fourth awareness is that of complete enlightenment, of the atmic level and beyond. We conceptualize these states of awareness not as levels, but as spheres, each one fully encompassed within the next. The fourth awareness is a sphere without boundary, infinite and eternal; infinite not as limitless space, but as spacelessness; eternal not as endless duration, but as timelessness. The fourth awareness represents the totality of your being—it is

your true self and encompasses all other states of awareness. The first awareness—ordinary consciousness—lies within the sphere of the second, the third, and the fourth. With this conceptualization we do not lose sight of the fact that even an ordinary individual is truly one with all; he needs only to expand his awareness to recognize and realize that fact. Do you see?"

"Sure."

"The first awareness is that bought by the sensory input of your eyes, ears and so on. It extends only as far as those senses extend. All perceptions of the first awareness are organized within the structure of space and time; in the second awareness, the structure of space and time is transcended. So, in the practice of the arts, you must be able to function within the first and second awareness at the same time; you must be able to maintain the first and second awareness with such ease that you can concentrate on whatever visualization you are using to accomplish your purpose. That way, you are dealing with the illusions of physical reality as if they actually exist, and dealing with them in a way that allows you to manipulate them. Is this clear?"

"I think so," I reply, "I really do."

"Michael, I will give you some exercises and visualizations; each of them will assist you in enlarging your awareness and power. I know that you have for years practiced various meditations, yet all of what I teach you must be followed no matter how elementary it may seem. Some of these exercises may at first seem too simple, but each is important. I will explain this. Years ago a young man came to the monastery to learn the arts. He was already an adept, yet, because he was planning dangerous missions, he needed to learn techniques of relevant value. The abbot started him with just the exercises I am giving you. The adept complained that he needed such simple exercises not at all; he insisted that the abbot proceed to teach him the arts. The abbot explained that the adept was like an artist who had become a great painter. That artist, if he wanted to learn to sculpt, would need to start as a beginning sculptor would. Many of the things he had learned on his way to becoming a great painter would eventually be valuable, but his knowledge of the techniques of painting would not enable him to sculpt. Do you see?"

"Absolutely."

Mani smiles. "Now," she says, "control of your breathing is fundamental. Do this exercise each day, until your control is automatic. Breathe in as fully as you can, to the count of four. Then, without pausing, exhale to the count of eleven. Breathe in for four, out for eleven. Always use

the same cadence. Do the cycle of inhaling and exhaling ten times at a sitting when you first begin; gradually proceed to twenty times. Work on gaining positive and automatic control.

"When your timing becomes automatic, and only then, add a visualization. See the sun over your head, as a great ball of brilliant white light. As you inhale, see the sun shining as brightly as you can imagine. As you exhale, see brilliant white rays come from the sun into your body, through the top of your head and into your spine at a point level with your heart. As you inhale, the sun goes back to shining brilliantly over your head; as you exhale, the rays flow down and fill your body. Inhale to the count of four, the sun shining; exhale to the count of eleven, the rays filling your body. This technique seems very simple, but you must not underestimate it. It will develop your centers and open your second awareness."

"Okay, fine. I like breathing exercises and I should be doing more of them anyway."

"You have been busy, I know. Now, I will give you two more exercises, visualizations to be practiced when relaxed and undisturbed. In these, you breathe normally; no attention should be directed to your breathing, only to the visualization. The timing must be as automatic as you can manage; count mentally but with as little effort as possible. The counts must be evenly paced and a bit slower than your relaxed heartbeat. Complete relaxation is essential."

Mani stops and watches me scribble at high speed.

"Michael, please put down your pad and follow me through this, right now. Relax your body as completely as possible. Starting with your feet, think of each muscle in turn. Work your way up the body, consciously relaxing each muscle. Do not forget to relax all the muscles in your face and scalp.

"This exercise is in two parts. First, when fully relaxed, place your awareness, all of your attention, on your heart. Visualize it radiating a brilliant pink light, pure transparent pink. Hold this image for a count of nine. Then move your attention to the top of your head. As you move your attention, carry with it the brilliant pink light. When your awareness is focused on the crown of your head, see the brilliant pink light expand into a sphere of light immediately above and interpenetrating your head. Hold this image for a count of fifteen. Then, see the sphere of light enlarge into a brilliant pink cloud of light enveloping your entire body. See your entire body

enveloped in the brilliant pink light for a count of twelve.

The second part focuses on your throat. Visualize a brilliant blue light radiating from your throat, for a count of nine. Then move your attention to the top of your head, carrying with it the brilliant blue light. Expand the light into a sphere of blue light over and around your head. Hold the image for a count of fifteen. Then see the sphere of brilliant blue light expand all around you; see your entire body bathed in a cloud of brilliant blue light. Hold this for a count of twelve."

As I relax, I begin this series of visualizations. In moments, I get a tingly feeling. Very nice.

"Michael, now I will give you one more visualization, and ask that you practice it several times each day."

Mani puts her little book on the stone. "Please lie with your head on this book and follow me through this. Again, you must relax your body as completely as possible, each muscle in turn. Work your way up the body, consciously relaxing every muscle."

Mani waits for some time to continue. "Now, think of your heart center. Visualize a whirling disc of light in the center of your upper chest. Make the disc brighter and brighter, pure white. When this visualization is clear, inhale for a count of five. The inhalation must fill you entirely. Do not hold the breath; when you can inhale no more, begin to exhale, to a count of ten. Practice this now, several times, until you have the rhythm and can inhale and exhale without counting."

I practice five times, then nod slightly.

"Good. Breathe normally. You will now add a second visualization. When you breathe in, see the whirling disc as bright as you can imagine, and add a slightly less intense white light all around you, as if you are in a bubble of pure white light. When you begin to breathe out, see the white light around you transform into a pure, transparent, brilliant pink light. When you begin to inhale, focus your awareness on the whirling disc and the white light around you. When you begin to exhale, focus your awareness on the transparent pink light around you. You may pause briefly between inhaling and exhaling to refocus your awareness on the proper visualization. Practice this."

I work with the visualizations and breathing until the sequence fall into place.

"Good," Mani says. "The complete visualization exercise has five parts. You begin with what you just practiced, with the focus on the heart center

and pure pink light during exhalation. The second part focuses on the throat center. You perform the same steps, except with the whirling disc located in your throat, and the light visualized during exhalation as a pure, brilliant, transparent blue. The third part focuses on the head center, or so-called third eye. The steps are the same, except with the whirling disc located in your forehead just above the eyes, and the light visualized during exhalation as white containing brilliant sparks of pure emerald green. The fourth part focuses on the crown center. The steps are identical, except with the whirling disc located just above the top of your head, and the light visualized during exhalation as pure white with brilliant white rays extending upward as high as you can imagine. The fifth part culminates the complete exercise, and cannot be performed until you have mastered the first four steps.

"Since the steps for the first four parts are the same, you will be able to achieve clarity and consistency with disciplined practice. You will find that the visualizations become exceptionally vivid as your practice proceeds; this because the exercise is powerful and will quickly develop your higher centers. You may also perform the heart center exercise by itself, with great benefit. Do not perform the head or crown center exercises without first performing the heart and throat center exercises. Michael, this set of visualizations, as simple as they seem, are powerful and meant for advanced students. I feel they are fine for you, but when performing them, follow my instructions and stay aware of what you are experiencing. When doing the head or crown center exercises, if you feel any unusual sensation along your lower spine, stop immediately, rise, walk around, come tell me, right away. This is crucial."

"Okay. How many times should I do the inhalation-exhalation cycle for each step, each center?"

"For the heart and throat centers, no less than three, no more than seven, then proceed to the next center. For the head and crown centers, only three. If you are doing the heart center exercise by itself, you may do it as many times as you wish."

(Reference citation: *In the Valley of Supreme Masters* - Book Two - *A Magic Journey Into the Infinite,* ch. 2. And see, *True Experiences with a Sorceress of the 'Four Portals,'* ch. 14)

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Here is one of Mani's more easily utilized energy gathering visualizations:

"Sit erect yet relaxed, hands clasped in your lap. Think for a moment of the sun above us, the great orb of flaming white energy. Close your eyes. Take a deep breath to the count of five. Now slowly relax and release the breath over a count of ten. We will repeat this seven times. You will feel very centered now, very strong. Think again of the great sun above us. Now feel your conscious awareness rising, rising upward toward the sun. Closer and closer you go. Now slowly enter the sun's aura and imagine yourself flowing into the great orb. Let its tremendous energy fill you, flow through you. See your entire being as pure white light; feel your vibration rising higher and higher; feel your strength growing ever greater."

In a few moments, Mani says, very softly, "Excellent. Now slowly return to your body. Retain the visualization of being pure white light. Visualize yourself surrounded by a sphere of brilliant white light. Hold that visualization. Always remember what I have explained, that power involves a process of imagining, like dreaming, even when you are awake, being always aware that objective, material reality is completely fluid and malleable. Anything is possible if your thoughts and images are properly used. That was one visualization that I especially enjoy. There are a thousand versions. Once you have comprehended the purpose of the visualization, you can make up your own. A quicker one, for example, is rather than imagining yourself going up and into the sun, you can imagine the sun's great energy flowing down and into you. The important part is to see the light, feel the light, be filled with light, be surrounded by light."

(Reference citation: *True Experiences with a Sorceress of the 'Four Portals,'* ch. 14)

## Visualization Practice

"*The mystery of existence is the connection between our thoughts and our experiences*." —Germaine de Staël

There is probably no practice so generally accepted yet so little understood as visualization. Many people you meet will tell you that they have had success with visualizations, yet equally as many will say will say they have not, or have had only minimal success. Any study of visualization will reveal contradictions which are strange and puzzling—a trivial request meets with success while one on an important matter fails. It is necessary to realize that

in visualization certain laws are at work, ones which must be discovered, identified, understood, and fully integrated into your belief structure.

Mani: "In order to fully understand creative visualization, you must first realize that it is a process of natural law and will always work if all the elements are properly and accurately provided. If a visualization does not work, it means that one or more elements were missing, or the process was improperly performed. A well performed visualization is complex and there are as many elements that must be avoided as included."

We all visualize many times a day; unfortunately most people do not realize that the images they entertain produce the events in their lives on a daily basis. From the writings of the Egyptian Adept *Kalika-Khenmetaten*: "Experience is the product of the mind—your conscious thoughts and images—propelled into being by feelings; it is also a product of unconscious thoughts and feelings. These together form the reality that you experience. You are *not* at the mercy of a reality that exists apart from yourself, or is thrust upon you. You are so intimately connected with the physical events composing your life experience that often you cannot distinguish between the seemingly material occurrences and the thoughts, expectations and emotions that gave them birth."

*Kalika-Khenmetaten*: "The content of your consciousness is your ultimate power and your greatest responsibility. It creates and controls—it dictates—how your spiritual body, mental body, emotional body and physical body manifest."

There are certain mysteries to visualization, yet everyone has the fundamental ability. You must learn to visualize in such a way that the image you hold will objectify, will manifest itself as an object or event in the physical world. Before putting this process into operation it is imperative to fully understand the laws and principles involved. And you must know precisely and clearly what it is that you desire to manifest. Your desire cannot cover a multitude of things. Only when you have brought your primary objective into manifestation may you turn to another objective.

*Kalika-Khenmetaten* expresses it this way: "We live in a Universe of consciousness. All is consciousness. All things, all effects, all changes arise from the manifestations of consciousness. The material world is consciousness perceived as energy. All power arises from the ability to

summon, store, direct, control, and manipulate energy. Consciousness is the organ of these abilities. The power of creativity flows through you as effortlessly as your breath. From it even the tiniest portions of your outer world spring into your experience. Your thoughts and inner images have realities that spread outward; they group through attraction, building up areas of circumstances that finally coalesce in forms that you perceive as objects or as a series of events. Some images and thoughts are translated into seemingly material structures that you call objects; these exist, in your perception, within a framework you call space. Others are translated instead into structures you call events, in your perception these seem to exist within a framework you call time. Both space and time are illusions, yet they represent your most basic assumptions, which simply means that you accept both and assume that your reality is rooted in a series of moments in time and in dimensions of space. In this way your inner self is translated into your outer world.

"When you visualize, you channel and project energy. Generating an image of a specific outcome you desire and holding it in your conscious awareness—the inner eye of your mind—gathers and projects precisely the energies required to crystalize that outcome in your personal reality. This projection of mental or psychic energy is not supernatural, nor is it beyond the ability of any person with the proper belief structure. Nor is such a result of visualization a miracle, although to some it may seem so."

(Reference citation: *A Great Master Speaks*, *Immense Powers of the Ancients Revealed*, section 6)

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The adept *Kalika-Khenmetaten* discusses the manifestation potential of visualization and affirmation which is very relevant to our discussion. She calls this, as we translated it, "Degree of Manifestation Potential as Dependent on Individual Parameters." In other words, these are factors that directly impact the potential for specific visualizations and affirmations to produce results.

These parameters are as follows: 1) Degree of realization/recognition of the law that the contents of consciousness (beliefs, thoughts, images) invariably create all personal reality, and in mass create the shared reality of the world; 2) Underlying field of core beliefs, conscious or subconscious; 3) Master (controlling) thoughts and inner images; 4) Degree of intent to create reality

desired (power of will); 5) Precreation of probability of desired reality from experiential line of possible realities (opening a space in your life, in a physical and psychological sense, to allow the desired result to flow into your life experience); 6) Available energy; 7) Certainty of result desired actually manifesting; 8) Clarity of thought (visualizations, affirmations); 9) Consistency of thought (visualizations, affirmations); 10) Detachment from result.

The first three parameters involve the foundational recognitions, without which the potential of a visualization to manifest results is very severely limited. The fourth parameter involves your central intent; a half-hearted or unfocused visualization will inevitably fail. The fifth parameter simply means that you must open the opportunity for what you desire to come into your life, it is wise to make physical efforts to bring it about; it is easier to go through an open door than a closed one. The five remaining parameters involve preparation and technique.

(Reference citation: *A Great Master Speaks*, *Immense Powers of the Ancients Revealed*, section 6)

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Interestingly, Sari's instruction and Mani's instruction in the preparation and technique of visualization are very similar, suggesting that they arose from the same ancient source. Sari was born in *Siddhalaya* and taught by masters in the adeptic mystic wisdom system. Mani was born in Tibet and raised and trained by an abbot known to be a true *B'on* sorcerer, a practitioner of the ancient arts of magic.

Here we will explore Mani's technique as being more explicit: "When preparing for a visualization, it is necessary to clear your mind of rambling thoughts of no consequence, and hold one primary thought dominant, the thought of what you desire, the outcome you wish to manifest. You must find a place where you will not be interrupted or distracted for thirty minutes or so. The visualization will not last so long, but you need time to relax and clear your mind. When in your quiet place, proceed to relax. You must make a conscious effort to relax completely. This is best done by tensing the muscles, then letting them relax. Start with your toes and feet, then move to your ankles, calves, and knees; then the muscles in your thighs and your mid-body. Do the same with your fingers and hands; your wrists and forearms and

shoulders. Relax your facial muscles, the tiny muscles around your mouth and eyes. Take deep breaths as you relax your entire physical being. So prepared, you are ready to begin gathering energy. For this, you may use any of the light visualizations I have taught you."

Mani: "When you have accomplished relaxation and the gathering of energy, you may begin the visualization. Turn your attention to your mind, and mind only. Since it seems quite difficult for you to slow down a rapid flow of thoughts, a device will be used. See in your mind's eye, and with your physical eyes closed, a large blank white space." (In our part of the world we have theaters; I found it effective to imagine a blank movie screen.) "See it filling the entire space before you and visualize it as very brightly illuminated with a pure white light. Now, willfully and carefully, begin to meticulously assemble on this screen of your consciousness a living, detailed picture of that which you wish to make manifest. Make it a living picture. See it as though it actually exists before you, as if you are actually there. This requires singleness of purpose and concentration. Use your imagination and fill the picture with sound and scent and color. If it is outdoors, feel the warmth of the sun and the coolness of the breeze. Feel the emotions that accompany the picture you are living. Your visualization must be held clearly; it must have duration in order to manifest in your physical reality. The longer you hold the exact picture without change, the more rapidly will it manifest. You will end each period of visualization by turning the entire picture inward. Then dismiss it entirely. Do not permit your thoughts to drift back to the picture. Put it completely out of your mind."

(Reference citation: *True Experiences with a Sorceress of the 'Four Portals,'* ch. 14)

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Sari gazes at me with an odd expression. "Michael, when we perform an outcome visualization, the images we hold immediately become real; it is just a matter of meeting them in our perception, in what we experience as time in the physical world. So, we must be very certain that our thoughts and images encompass the best possible outcome, and leave nothing out."

"Sari, I'm not sure that I've ever truly understood the idea that a mental image entertained with the right technique is instantly real. What do you mean by real—real in what sense? In a relative sense, an absolute sense . . ."

Sari interrupts. "Michael, the absolute nature of things is unknown to us;

we experience only the relations that things have one to another in the physical world. I mean real in the sense of the physical real. In that sense, time and space are not objective realities, but perceptual relations: space as perceived coexistence, time as perceived succession; space as perceived extension, time as perceived endurance. You could say that our perception intercepts what we have already created."

* * *

When teaching me advanced techniques of visualization, Mani told me, "the manifestations and results we create with visualization, once we initiate them, seem to come forth through fixed and invariable laws, but only because we perceive those results through our senses, which clothe all that they transmit in that dress of space, time and causality which our minds themselves have made. Nevertheless, we are beyond and above space, time, and the laws that we make; the laws are made in order to perceive, conceptualize, and understand the world of our experience. Each of us is a center of initiative force and creative power."

(Reference citation: *True Experiences with a Sorceress of the 'Four Portals,'* ch. 14)

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"*You'll understand the power of visualization when you can't fall asleep because your reality is finally better than your dreams*." —the Celestial Aani

A good deal of practice is required to attain the concentration and focus to use the foregoing visualization techniques to their fullest potential. An abundantly clear and well defined goal must be held vibrantly in mind, a distinct, living picture of the outcome or final result of what you wish to experience. It is extremely important to remember that no matter how focused and precisely a visualization is performed, without a true understanding and integration of the foundational recognitions of the nature of reality, those visualizations will produce little or no results. Visualizing and expecting results when holding the core belief that you cannot actually manifest objects and events in the physical world is futile. The principles of consciousness must first be studied and absorbed.

Note: For readers interested in advanced visualization techniques, an exceptionally powerful visualization practice is explained in *Ancient Egypt,*

*Extraterrestrial Origins*, ch. 15: Visualization Practice Provided by the Celestials. ASIN B01N00WWJ1. Excerpts from this book are available in Section III, 'Associated Material Anthology,' later in this volume.

## Reflections on the Teachings

"*The mystic and the physicist arrive at the same conclusion; one starting from the inner realm, the other from the outer world. The harmony between their views confirms the ancient Indian wisdom that the ultimate reality without is identical to the reality within.*" —Fritjof Capra, Ph.D., winner of the Da Vinci Medallion

Insofar as my personal progress with integrating the occult knowledge into my belief structure, I was fortunate in that I experienced many "non-ordinary" events. From those I learned—had to learn to retain my sanity—the most about the concepts and recognitions and principles. Some of my experiences were deeply personal, and some resulted in an actual struggle when it came to an attempt to understand what had happened, and why, and how. I eventually arrived at several conclusions, some of which may be of significance to the reader.

Of substantial value are Sari's and Mani's statements, of the Universal Substance and of Infinite Being, which may, in some sense, be simply another manner of speaking of divinity. Considered in that frame of reference, the magical basis of religion makes an appearance but threatens the essence of religion itself—the recognition of powers superior to man. If an attempt is made to assert that the non-ordinary events I witnessed evidenced intercession by some deity, its case is lost at first sight. No deity was invoked, no petition issued, no supernatural personality was ever summoned.

All reality is a dream, Kenji assures me, with the goal of the occult knowledge to awaken the dreamer from the dream of reality, to Reality. Although the goal of the knowledge and practices may be to awaken the dreamer from the dream of reality to Reality, this is an ultimate goal. Within the dream of reality, within the framework of experiences and experiencer, of knowledge and a knower, of perceptions and a perceiver, it operates to allow the "dreamer" a vastly enlarged perception of the dream, thus for a vastly enlarged power within the dream.

All the non-ordinary events I have encountered demonstrate this power with stark clarity. Herein lies the freedom, the freedom to choose and create the events, circumstances, situations, and forms encountered in the dream of life, to an extent that exceeds my comprehension, if not my witness. Indeed, I witnessed events in a manner not so much defying the classical laws of physics as making them seem irrelevant, and thereby revealing the presumed mechanical laws of nature to be no more than intellectual constructs, perhaps evolved and imposed upon the world of space and time as a scheme for dealing with it consistently, and making it seem commonplace.

This inspirational conversation occurred during my first encounter with Master R.K. I sat next to him; he turned his gaze to me; his eyes possessed an extraordinary depth and clarity. I had an unusual feeling, a tingly sensation of lightness. I asked, "I am interested in knowing . . . everyone here refers to you as a master. What exactly does that mean, what is it to be a master?" He looked at me, clearly amused. "It is only that which others call me. Yet perhaps a master can be simply thought of as someone who set forth on the path before you. For there is nothing that I do that you cannot do, and there is nothing that I am that you are not."

This book holds little value for any reader that does not embrace that wisdom, yet to fully encompass it requires awareness and understanding. As the great Egyptian Adept *Kalika-Khenmetaten* phrased it: "The absolute prerequisite for the acquisition and manifestation of intuitive knowledge and direct power is the awareness that such knowledge and power are available." We are fortunate, in today's world, to have philosophic and scientific tools to assist in reaching that awareness.

NOTE: Please do not miss the Anthology Section below, an integral and essential part of this book where you'll find an additional selection of essential insights from and dialogues with many of the extraordinary people Hawking met during his years in the *Himalayan* regions of Nepal and the *Qinghai-Tibet* Plateau.

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If you enjoyed this account - ***Foundations of Psychokinesis*** - we respectfully ask that you submit a review on its appropriate Amazon page. Reviews are crucial for our books to reach a wider audience of qualified readers. If you feel you benefited from this book, please take a moment to leave a review,

even if it's just a sentence or two, it will be greatly appreciated. Amazon page for the U.S. here, for the U.K. here, for Canada here, for Australia here, and for Nepal and India here. Thank you!

## Afterward to U.S. Edition

Our reaction to the foregoing dialogues will vary with the reach of our vision. To the intrepid reader who has come this far, I offer my gratitude. To each such valiant reader—indeed, to each member of the human family—this book bears a great message. Inasmuch as all intelligent humankind seeks a life of peace, freedom, joy, abundance and love, it is supremely profitable that the truth be known: All the highest qualities of life justly belong to each person, and all can be obtained through right knowledge.

The individuals you met in this book you will not meet in your everyday life. You will not meet them in your shopping malls or grocery stores or at your favorite restaurant. You will in fact not even hear of them—they will not be spoken of on the evening news shows, or the programs that chronicle the exploits of celebrities, or any "reality" shows. You will not find them on lists of contemporary philosophers or scientists, nor among lists of Nobel Prize winners. They are of another world, a world this is simultaneously not your own and inevitably your own. You see, in every way, they are you; they simply represent a fuller dimension of each of you.

The argument of the unenlightened man that the teaching of the masters and adepts are untrue—merely because he himself seems unable to manifest what he desires—is scientifically untenable. The field of the normal man's awareness is, as can be easily demonstrated, narrowly circumscribed and extremely limited. Beyond the parameters of his work-a-day consciousness, which he assumes to be his only consciousness, are enlarged fields of awareness in which far greater potentials exist. It is my hope that these potentials have herein been illuminated amply enough to encourage the reader to further study and experimentation. The rewards are rich indeed.

The writer and all who read this book are indebted to certain very wise individuals for having made this version possible, and grateful acknowledgement must also be made to the masters for granting permission to publish this English language edition.

# - Section III: Associated Material Anthology -

## Preface

From all of us at Wisdom Masters Press, thank you for reading. It is our hope that you found this topical exploration of the occult wisdom of the *Himalayan* and Egyptian masters both informative and inspirational. If so, you may be interested in exploring more, along with where it all began.

This anthology section has several important purposes, primary of which are:

- To present a comprehensive selection of additional insights from and dialogues with many of the extraordinary people Hawking encountered during his sixty-two months in the *Himalayan* regions of Nepal and the *Qinghai-Tibet* Plateau.

- To provide in-depth information regarding the subject matter of each book. We consider this to be an *essential service* to assist our readers in making informed decisions as to which books they may be interested in obtaining, and which books are of no interest to them.

These anthological narratives contain detailed accounts of Hawking's various experiences and conversations, including first-hand accounts of the psychokinetic abilities he witnessed and in-depth descriptions of his discussions with the masters and sages, revealing the esoteric knowledge that made such extraordinary abilities possible.

This anthology, then, is designed to entertain, enlighten, and illuminate the knowledge and secrets preserved in the ancient *Zhang Zhung*, Egyptian, and *Himalayan* wisdom traditions, and to explore the possible origins and uses of that knowledge, in five parts as follows:

- *True Experiences with a Sorceress of the 'Four Portals,'* a detailed exploration of Hawking's experiences and conversations with *Mani Choejor*, a shamanic masteress of the very ancient *Zhang Zhung* tradition of the art of true magic, or "sorcery."

- *A Great Master Speaks, Immense Powers of the Ancients Revealed*,

explores the knowledge and wisdom of the great Egyptian Master *Kalika-Khenmetaten*, who lived and authored her esoteric manuscript '*The Golden Crown*' in the age of the Kings of Upper and Lower Egypt, *Amenhotep* III and *Amenhotep* IV (*Akhenaten*), over three-thousand-three-hundred years ago.

• *Ancient Egypt, Extraterrestrial Origins*, discusses recent astronomical discoveries and their relevance to three encounters the author and his companions had with individuals they believe to have been the true *Ri-iha-mo*, or "celestial mountain goddesses," of ancient legend. Reveals the extensive knowledge the celestials related to the author and his companions, along with how the teachings of the celestials relate to the profound accomplishments of Ancient Egypt.

• *Earth's First Civilization: Antarctica, 55 Million B.C.*, explores compelling evidence that an advanced civilization existed on the Antarctic Continent in the Paleocene epoch, as well as proof of a number of other mysterious cultures existing prior to the last glacial period, i.e., long before the threshold of known history, along with the possible origins of those long forgotten civilizations. (Editor's Note: The discovery in Antarctica, if fully confirmed, will represent the greatest archaeological find of history.)

• *In The Valley of Supreme Masters, A Chronicle of Power*, the first book in the series which narrates explorer M.G. Hawking's experiences during the first several of the five years he spent in the *Himalayan* regions of Nepal and the *Qinghai-Tibet Plateau*. Book One, Part 1 - *Revelations of a Paranormal Kind*.

We ask the reader to take his or her time in reading this anthology. A space between lines indicates the end of one section of a text and a jump to the next. A link to a handy reference guide to the individuals appearing in the following sections appears at appropriate places. For easy navigation, clickable links to each section included following the reference guide. Some geographical references have of necessity been altered to camouflage actual locations. Notes have been inserted where necessary to clarify complex translations and elucidate material that may not be well-known to the lay reader.

Go Directly To: *True Experiences with a Sorceress of the 'Four Portals'* *A Great Master Speaks*, c. 1370 B.C. *Ancient Egypt, Extraterrestrial*

Excerpts from

# *True Experiences with a Sorceress of the 'Four Portals'*

"*Underneath all civilization, ancient or modern, moved and still moves a sea of magic and sorcery. Perhaps they will remain when all the works of our reason have passed away*." —Will Durant, Ph.D., recipient of the Pulitzer Prize and the Medal of Freedom

"[*O*]*f the early religion of Tibet, concerning which but very imperfect accounts are existing, so much is certain, that sorcery was the principle feature of it*." —H.A. Jäschke, *Tibetan-English Dictionary*, London, 1881

A Platinum Edition Book. Based on the archived field notes and journals of explorer M.G. Hawking's five years in the *Himalayan* regions of Nepal and Tibet, this remarkable book contains detailed narratives of Hawking's experiences and conversations with *Mani Choejor*, a true *B'on* sorceress. To say that Mani is a rare and exceptional young lady would be to gravely understate the case. Mani was born in a small village in Tibet, orphaned at an early age by Chinese hostilities, then adopted and mentored in an ancient *B'on* monastery by an abbot known to be a *B'on* master of great power, one of perhaps two or three remaining teachers of the primeval esoteric arts of *Zhang Zhung* magic, or "sorcery." This book discloses extensive, first-hand accounts of Mani's demonstrations of psychokinetic powers and in-depth descriptions of her apprenticeship and the esoteric knowledge that allowed her to attain such extraordinary abilities.

For thousands of years Tibet has been a fabled land of mystery and magic. Isolated from the rest of the world by its topography and remote setting on the *Qinghai-Tibet Plateau*—the highest in the world, with an average elevation of over 15,000 feet—Tibet is home to the forgotten kingdom of *Zhang Zhung*, the ancient realm of the original pre-Buddhist *B'on* religion. According to their own histories, *B'on* was founded in 16,000 B.C. by the earliest known Buddha-like master, *Tonpa Shenrab Miwoche*. Like *Siddhārtha Gautama*, our most recent historical Buddha, *Shenrab* renounced his life as a prince to become a monk, achieved enlightenment, and composed

teachings that enable attainment of the highest knowledge and power.

This body of knowledge, referred to as the '*Four Portals*', is a group of highly esoteric teachings setting forth the true nature of physical reality and techniques of powerful elemental magic, or "sorcery," and is of extreme antiquity. The first extant traces of the teachings appear as part of the lore of the pre-Tibetan *Zhang Zhung* culture that arose on the *Qinghai-Tibet Plateau* some 4000 years ago, but they are said to have originated far earlier. Being an exceedingly restricted body of knowledge, said to convey enormous powers, the teachings disappear from the historical record for some twenty-six centuries, not to reemerge until the 7th century A.D. in the arcane scriptures of the ancient pre-Buddhist *B'on* religion, as found in the *Himalayan* highlands of Tibet.

This very rare form of esoteric *B'on* contains huge amounts of arcane and elemental magic, in keeping with its view of the cosmos as a psycho-physical unity, able to be manipulated in heightened states of awareness through clandestine techniques and practices. These profound esoteric teachings begin and end with a clear premise: "*The universe is but a mirage which exists in the mind, springs from it, is controlled by it, and sinks into it.*"

What are we to think of this "magical" concept of an ancient civilization of prehistory? In modern times we are fortunate that advanced research technologies have enabled us to radically enlarge our comprehension of the universe as compelling discoveries emerged one after another from breakthroughs in physics. To understand the esoteric teachings of the '*Four Portals*' in this contemporary context, we may review the following insights:

"*There is no matter as such. All matter originates and exists only by virtue of the existence of consciousness. The mind is the matrix of all matter.*" —Max Planck, Nobel Laureate

"*Consciousness cannot be accounted for in physical terms, for consciousness is absolutely fundamental. It cannot be accounted for in terms of anything else. Quantum physics reveals a basic oneness of the universe. Multiplicity is only apparent; in truth, there is only one mind.*" —Erwin Schrödinger, Nobel Laureate

"*The atoms or elementary particles themselves are not real; they form a world of potentialities or possibilities rather than one of things or facts. [T]he philosophical issues raised by quantum mechanics apply to the big as*

*well as the small*." —Werner Heisenberg, Nobel Laureate, originator of the Uncertainty Principle

"*Quantum theory has reached the point where the source of all matter and energy is a nothingness that contains all the possibilities of everything that has ever existed or could exist. These possibilities then emerge as probabilities before "collapsing" into localized quanta, manifesting in our awareness as the particles in space and time that are the building blocks of atoms and molecules*." —Legendary Physicist John Wheeler

Excerpt from the *Introduction*, by the author:

The purpose of this book is to provide an account of my relationship, experiences, and discussions with Mani, and to narrate what I learned of her extraordinary shamanistic knowledge. There is much to say, and I believe it is the moral intent and philosophical import that counts in writing this book, as in every art; of what use is word or sound or form if not to seek recognition and understanding of clarifying, healing, ennobling, or empowering knowledge?

I have been asked many times what it was like to know such an extraordinary person as Mani. I shall answer, briefly and precariously, that it was overwhelming. In so many ways during the time I was privileged to spend with her, Mani was my catalyst. She stunned me with her abilities, awakened me with her knowledge, encouraged me with her eager listening, warmed me with her praise, challenged me with the keenness and depth of her perceptions, and inspired me in the pursuit of higher knowledge.

Mani consistently gave the charm of novelty to everyday things, excited feelings analogous to the supernatural by awakening my attention to the lethargy of custom and directing it to the wonders of the world within me, and, in difficult times, bid me, like the imperturbable mountains, to bear the storm silently, and endure.

It is difficult for me to describe the impact of witnessing Mani's powers. The experience of such abilities is challenging to transform into words, for those powers move in a world far beyond everyday intellect or common logic. So much so, in fact, that many do not believe that such powers exist. Of course, disbelief is a coin that some dispense, like carnival conjurors, in order to hide their incomprehension, and which human simplicity all too often accepts as

payment. My dilemma however lies not in incredulity—I and many others witnessed Mani's sorceric powers far too many times for that—but rather in the difficulty entailed in presenting such experiences to what can be safely assumed, at least in the Western world, to be a largely skeptical audience.

Although sorcery traditionally begins in superstition and legend, it ends in science, as discussed in this book. Superstition is one of the most stable of social phenomena; it remains almost unchanged through centuries and civilizations, not only in its bases but even in its formulas. All superstitions arise from the quest to explain or understand the world, and we find at last that the only real understanding is to know the concepts which by themselves will govern everything on every occasion. —M.G. Hawking

For untold millenniums these teachings of the 'Four Portals' have been concealed under the most intense secrecy. An incomparable book for anyone seeking greater knowledge and personal power.

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My companions in the following excerpts were Sari, who had become my constant companion since shortly after my arrival in *Siddhalaya*, and Shrina and Chiricu, the younger sister and older sister to Sari, respectively. These three sisters were born in *Siddhalaya* and raised in the esoteric wisdom traditions of the *Himalayan* masters. Our dear friend Mani was born in Tibet, and raised and mentored in a *B'on* monastery by an abbot known to be a true *B'on* master of great power, one of the very few remaining teachers of the ancient arts of magic, or "sorcery." A handy reference guide to the individuals appearing in the book is available here.

Excerpt from the chapter, *Demonstrations of Psychokinetic Powers*:

Sari brews tea and hands me a cup in a large, light plastic mug. It idly crosses my mind that I would prefer iced-tea on such a warm day. Mani looks up from her sewing. She motions for me to hand her the mug. She holds it in both hands, eyes closed. A few seconds later she hands it back. The mug is freezing cold—in the tea clanks a cylinder of ice about half the diameter of the inside of the cup.

"Sari, look," I exclaim.

She does, but appears unimpressed. "You wanted it cold?"

"Yes, but . . . how did Mani do this?" I ask.

“She used her *Kriyasakti*,” Sari says simply.

“The power of thought?”

“Mmmhmm.”

“Mani, you used *Kriyasakti* to make this cold?

Mani turns her blue eyes to me and nods.

“But what thoughts did you use, and how?”

Sari pokes me. “The thought of cold, of course.”

“All right. So, Sari, can you do this?”

“Yes. Yet I do not do such things often; Lemia (a master and Sari’s mentor) discourages me from using my *Siddhi*.”

Author’s Note: *Siddhi*, in Sanskrit, is literally the attainment of any goal. Here Sari uses it to mean the ‘Powers’ arrived at through adeptic practices, encountered as a natural result of expanding awareness. These powers are considered to be the seven primary forces of consciousness, four of which are revealed, two considered esoteric, and one wholly sealed. The revealed are: 1) the power of intellect or real wisdom and knowledge; 2) the power of the will or intent; 3) the power or force which moves in a serpentine path, the universal life force in nature; and 4) the force or power of speech or music, of sound and mantras. There are two additional powers considered to be among the “secrets of secrets”: 5) the power of thought enabling it to manifest perceptible, phenomenal events and forms through its own inherent energy, the *Kriyasakti* as referred to by Sari and Mani above; and 6) the highest force or power, the power of light brought to bear through advanced practices of visualization. The 7th and supreme power is considered by the masters to be the “most secret of all arcanum.”

“And anyway,” Sari adds, “I like tea to be hot.”

Mani narrows her eyes at Sari, then reaches to pick up a notebook. (Mani at this time is under a vow of silence from her mentor.) She writes: “I am instructed similarly, but may use *Siddhi* for small things, for convenience or comfort. I have used the heat and ability to make fire and ice and such little things since I was a child. The abbot feels this use keeps essential ideals clear in mind, and reminds that we have power over all natural things.” (Heat, in this sense, apparently refers to the “mystic heat” abundantly demonstrated by yogins, many of whom go about with no protection in frigid weather, with no ill effects, often melting the snow and ice around them. This may explain Sari and Mani’s warmth last night, and in the water and in the tent this morning.)

“Mani, how do you make ice?” I ask.

Editor’s Note: To preserve subtle nuances, the following translation is essentially literal, albeit at some loss of readability.

Mani writes: “I held the ideal of cold tea in the Universal until it became formed to a lower vibration.”

Pause for amazement. “What?” I ask.

Mani smiles. “When you desire to bring forth some form out of Universal Substance, you must be quiet and contemplative. You see the ideal and hold in mind that Substance of which all the world is formed a sufficient time to raise or lower its vibration—this is done by visualizing a mental pattern or mold into which can flow the Substance needed to make that desired. It will come forth in a perfect form, built upon the pattern which was held in the Universal Principle.”

“What is the Universal Principle?” I ask.

“It cannot be compressed into a definition, but it is known through our mind, it is our consciousness.” Mani presses her lips together for a second. “The vastness of Universal Principle’s creative, unlimited Being is crystal clear, yet it is completely full of vibrating, emanating energy, and that emanating energy is the Universal Substance. All things are known as Universal Substance in which all form is suspended in harmonious relation, ready to respond to the call of the vibratory rate that causes it to coalesce into form. When the proper vibratory influence is set through thoughts, cooperating with the whole, the Substance, having no other course, rushes to fill the pattern set by the desire.”

“Does the technique always work?” I ask.

Mani nods and writes. “This is absolute law and none can stay its true course.”

I am impressed with this rare insight into the adeptic teaching of the ancient *B’on* shamans. And I am impressed with Mani’s candor. “*The concealment of what is useful*,” said St. Augustine, “*is either an exercise in humility or an attrition of pride*.”

Excerpts from the chapter, *A Sorcerer’s Perspective of the World*:

Mani watches Shrina and Chiricu carefully for a moment, then turns to stare at the mountain towering above. “I realize that I must return to the

fundamental essence of what I have been teaching you, the recognition at the heart of all techniques." Mani stops, frowns. "The more I have taught, the more concerned I have become as to how I am teaching. In a way, you have been teaching me. Each of you—Michael, Shrina, Chiricu—present a different challenge, yet I have tried to emulate, to some degree, the manner in which I was taught by the abbot. I thought that was best, but in teaching you, and in reading of Kalika's experiences, I have learned much. My background, my upbringing . . . I was never exposed to ideas of limits, so it is easy for me to overlook the most fundamental concept of power, that which I was taught and shown virtually from infancy. Last night, I remembered something from when I was very young, something of key importance that I have not have stressed enough."

Mani sits with us on the blankets. "Starting when I was three or four, each morning the abbot would come to me, sit on the bedside, and ask what I had dreamt. I would tell him, he would prompt me to remember more, and we would talk and laugh at how strange and wonderful dreams are."

"Mani," I ask, "the content of your dreams was that important to the abbot?"

"Yes . . . well no, not exactly. It was not the dreams in themselves that were most important, but the experience of dreaming, the absence of boundaries and limits—the freedom. The abbot would always finish our morning talks with the same thought, the same concept. It is the essence of power." Mani looks at us, eyes darkening.

Shrina stares impatiently. "Well?" she asks.

"The abbot stressed that the dreaming mind and the awakened mind are the same mind, merely in different states of consciousness. Neither mind is more real than the other, neither state is more real than the other. The freedom experienced in the dream state exists equally in the waking state, if awareness of that is held in mind."

"What does that mean?" Shrina asks.

"The abbot stressed that power involves a process of imagining, like dreaming, even when awake—especially when awake—consistently maintaining the recognition that objective, material reality is wholly as fluid and malleable as a dream, that anything is possible if your thoughts and images are properly used. This is what we call a heightened awareness, a state of enlarged consciousness and heightened awareness; if used with impeccable attention to creating with intent and purpose, it is without limits."

“The second attention,” Chiricu whispers.

“Yes. The second attention is power; when you are immersed in it, everything is possible; you can perform feats that defy and break the boundaries of what is normally considered to be reality or the outer world. Sorcerers enter into this greater awareness at will, and maintain it on a higher mental level without constant direction of attention—in this way, one does not have to constantly hold the concept in mind.”

Shrina motions with her hand. “Can you explain the second attention, and the others, again please.”

Mani nods. “Yes. When you study the wisdom traditions, you learn that there are levels of being, so to say. They are called differently in various traditions, yet the descriptions are nearly identical. In our tradition we think of these so-called levels as what they truly are, states of awareness. They can also be thought of as states of attention since, as always, where your attention is, your awareness is. The first awareness is that of ordinary consciousness of the physical world. The second awareness represents an expanded consciousness, reaching beyond the purely physical world. The third awareness is that of even greater levels of consciousness. There are others as well. In the sorcereric tradition we conceptualize these states of awareness not as levels, but as spheres, each one fully encompassed within the next.

“You must remember that the highest awareness is like a sphere without boundary, infinite and eternal; infinite not as an endless expanse of space, but as spacelessness; eternal not as an endless duration of time, but as timelessness. This fourth awareness represents the totality of your being—it is your true self and encompasses all other states of awareness. The first awareness—ordinary consciousness—lies within the sphere of the second, the third, and the fourth. With this conceptualization we hold sight of the fact that an individual is one with all.”

Shrina looks contemplative. “And the vibration concept?” she asks.

Mani smiles. “As I have explained, the sorcereric technique of power as we are discussing it is fundamentally based on two concepts, that of vibration and the power of thought—or attention—to control vibration. All things vibrate at a certain rate, from the very slow to the infinitely fast. The slower the vibration, the greater the illusion of solidity, the greater the illusion of separation. The higher the vibration, the closer to pure Substance, to pure energy or consciousness. Thoughts and visualization control rates and movements of vibration; it is that simple. The highest vibration of pure

Substance can be lowered to produce what appears as an object, a situation or circumstance. Your vibration is so controlled as well. Let us do an exercise to increase what we shall consider to be your personal vibration. Sit next to each other, facing me.

Excerpt from the chapter, *A Sorcerer's Perspective of the World*:

Mani picks up one of my ever present notebooks and opens it at random. "Shrina, look at this." Shrina stares. "Does this page contain information?" Mani asks.

She nods. "Yes, the things Michael is always writing; important things, I think."

"And what is the important information on this page?" Mani presses.

"I do not know," Shrina says quietly.

"Do you see any information on this page?"

Shrina shakes her head. "I see words, just words."

"Exactly. You do not see information because there is no information. The writing is not in itself information, it simply transmits information."

"But," Chiricu objects, "is that not the same thing? We learn from the information in books all the time. If the information is not on the pages, where is it?"

Mani smiles. "That is the point. The information exists in consciousness, in our minds, not on the pages. When we talk, our words convey thoughts and feelings, but those thoughts and feelings are not the same as the words, are they? We agree on the meaning of the words so they become transmitters of information; the words are not themselves information. The letters on the page make up words, but those letters and words are nothing but symbols. This page is paper and pencil marks. If you burn it, does it destroy information? Does it destroy meaning? No, it only destroys symbols."

Shrina nods. "I see. But what does that mean?"

"In just the same way, the objects around us are only symbols that transmit meaning. The meaning is not in the objects we create any more than information is in letters or words. We create objects just as we create words, to express something, some meaning or knowledge. This constant creation of physical reality through thoughts and mental images is what we do, all of us. It is the realization that we are doing it and the attainment of the ability to do it with knowing purpose and intent that provides actual power and freedom.

This is how our tradition views the true nature of physical objects, and this is why we can manipulate physical reality through our techniques."

"This is done in the second attention?" Chiricu asks.

"Yes. In the first attention—the normal awareness of little more than the appearance of the physical world around us—the only manipulation available is through direct physical action in direct physical contact. In the second attention, we can manipulate the physical world with no physical action—time and distance are not relevant."

"Mani," I interrupt, "when we were at the Oracle Temple, Lemia, in an interesting manner, made it clear to Sari that she disapproved of her helping you manifest food. When I asked why, Sari explained that Lemia taught her that that such powers, the *siddhi,* should only be used when there is no other reasonable manner in which to act to solve an important problem."

"Yes," Mani relies softly, "we have talked of that."

"The point apparently is—Lemia's point is—that everything that happens or appears in our lives is created by our own thoughts and images and through our karma, the consequences of our past thoughts and actions. Sari explained that, as a result, the problems and challenges we encounter are of great value and should be faced and solved by the most appropriate means available. Since we are expressed in a physical form, the physical is our gift—and our challenge—so the most appropriate means is to address things on the physical level through thought and action in the physical, not by use of *siddhi*. Do you agree?"

"Masteress Lemia is a great adept; I cannot question her wisdom or the wisdom of her traditions or teachings."

"So you disagree," I say.

Mani opens her mouth to answer, then stops to look around. "Something is happening," she whispers, "everyone be still."

*True Experiences with a Sorceress of the 'Four Portals'*, briefly excerpted above, contains teachings that for untold millenniums have been known only to a privileged few, extraordinary knowledge long concealed under the most intense secrecy. An incomparable book for anyone on a spiritual path or seeking greater knowledge and personal power. 2020 Edition, 23 Chapters, 32 Subsections, Kindle e-reader page count 422. Includes Reference Citations and a Supplemental Material Section. Available worldwide, including the U.S. Amazon Store here, the U.K. Amazon Store here, the CA Amazon Store here, the AU Amazon Store here, the DE Amazon Store here, and for India

and Nepal here.

GO TO: *True Experiences with a Sorceress of the 'Four Portals'* *A Great Master Speaks*, c. 1370 B.C. *Ancient Egypt, Extraterrestrial Origins* *Earth's First Civilization: Antarctica, 55 Million B.C.* *In The Valley of Supreme Masters, A Chronicle of Power* Book List & Descriptions Guide to Individuals Appearing

## Excerpts from
## ***A Great Master Speaks, Immense Powers of the Ancients Revealed - The True Secrets of Esoteric Knowledge*, circa 1370 B.C.**

*"Experience is the product of the mind—your conscious thoughts and images —propelled into being by feelings; it is also a product of unconscious thoughts and feelings. These together form the reality that you experience. You are therefore not at the mercy of a reality that exists apart from yourself, or is thrust upon you."* *—Kalika-Khenmetaten*

A Platinum Edition Book. Highly relevant to the book you're reading, the volume excerpted below focuses on the life and wisdom of the great Egyptian Adept *Kalika-Khenmetaten*, who lived and authored esoteric manuscripts in Egypt in the time of the Kings of Upper and Lower Egypt, *Amenhotep* III and *Amenhotep* IV (*Akhenaten*), over three-thousand-three-hundred years ago.

Shortly after Hawking's arrival in the small *Himalayan* village of *Siddhalaya*, Lama Dhanaga and Lama Karpa, the resident lamas of the village, requested that he assist in retrieving a manuscript recently found in the highlands of Tibet, thought to have originated in ancient Egypt, written by a supreme female master. A primary source of that manuscript was said to be a set of exquisite marble tablets originating from an immensely ancient civilization of pre-history, long disappeared from our world. Through a series of adventures, the document was recovered and returned to *Siddhalaya*.

The discussions in this book revolve around the content that manuscript. Fragments of the material presented in this volume have at various times through the millennia appeared in arcane religious texts, in the more profound Eastern philosophies, and in the secret wisdom traditions of various ages. This is to be expected—the knowledge that conveys true power has an

ancient origin. In modern times, splinters of this knowledge have resurfaced in various formats, although unfortunately absent both the most fundamental elements as well as the most advanced elements of the wisdom system of the supreme masters.

The writings of *Kalika-Khenmetaten* are absent nothing—they are all-encompassing. Under the patronage of the successive kings *Amenhotep* III and *Amenhotep* IV (*Akhenaten*), Kalika produced her first manuscript, *The Golden Crown*, for important reasons. It is to some extent a manual, a comprehensive guide to reaching higher awareness, written by a supreme master for masters, but not only for masters. Kalika intended that it could be utilized by persons of requisite ability to reach, through their own efforts, significantly expanded levels of awareness. It sets forth essential principles of consciousness, methods of meditation, visualization, and techniques to enable and master the creative powers that inevitably accompany a growth of conscious awareness.

* * *

Author's Note: We acknowledge the immense debt owed to Champollion's decipherment of early Egyptian writings, along with the labors of all the scholars who followed. Without those devoted efforts, *Kalika's* manuscript would remain incomprehensible. For '*The Golden Crown'* to have been nothing more than an artifact from the dawn of civilization—pages on pages of symbols, the meaning of which remained unknown—would have robbed the world of an enormous treasure.

Egyptology was a by-product of Napoleonic imperialism. When the great Corsican led his French expedition to Egypt in 1798 he took with him a number of academics and engineers to explore and map the terrain, and made a place also for certain scholars strangely interested in Egypt for the sake of a better understanding of history. It was this group of men who first revealed the magnificent temples of Luxor and Karnak to the modern world; and the elaborate *Description de Egypte* (1809-13) which they prepared for the French Academy was the first milestone in the scientific study of this majestic, forgotten civilization.

For many years, however, they were unable to read the lordly inscriptions surviving on the monuments. Typical of the scientific temperament was the patient devotion with which Champollion, one of these savants, applied

himself to the decipherment of the mysterious hieroglyphics. He found at last an obelisk covered with such "sacred carvings" in Egyptian, but bearing at the base a Greek inscription which indicated that the writing concerned Ptolemy and Cleopatra. Guessing that two of the hieroglyphics, often repeated with a royal cartouche attached, were the names of these rulers, he made out tentatively (in 1822) eleven Egyptian letters; this was the first proof that ancient Egypt had an alphabet. Then he applied this alphabet to a great black stone slab that Napoleon's troops had stumbled upon near the Rosetta mouth of the Nile. This "Rosetta Stone" contained an inscription in three languages: first in hieroglyphics, second in "demotic" (the popular script of the Egyptians), and third in Greek. With his knowledge of Greek, and the eleven letters made out from the obelisk, Champollion, after more than twenty years of labor, deciphered the whole inscription, discovered the entire Egyptian alphabet, and opened the way to the recovery of an astonishing lost world.

Champollion's work was one of the peaks in the history of history. The ability to translate innumerable inscriptions found on the walls of ancient monuments, temples, tombs, and documents has provided us with surprising insights regarding the civilization of the Ancient Egyptians.

I have endeavored in this book to accomplish the last part of an assignment which I rashly accepted many years ago, to compose an account of what we know of *Kalika-Khenmetaten* and her brilliant writings. I wish to tell as much as I can, in as little space as I can, of the contributions her genius has made to the cultural heritage of mankind, and to chronicle and contemplate, in their causes and results, the wisdom of her philosophy and the achievements of her art. I do not need to be told, in its very conception, how immodest this endeavor is, for many years of effort have made it clear that no one mind, and no single lifetime, can adequately encompass this task as the story of Kalika is one of the most epic in history, and her writings reveal the great knowledge and power of the masters of that mysterious land in those distant ages.

Writing an account of *Kalika-Khenmetaten* shares the presumptuousness of every philosophical enterprise, for it offers the spectacle of a fragment attempting to expound the whole, striving to mark in mortal words immortal things. Like esoteric philosophy itself, such a venture is at its best brave, if not imprudent, yet it is my greatest hope, despite the many errors inevitable in this undertaking, that this book may be of profound value to anyone whose

passion for knowledge has instilled the desire to see things whole, to pursue unity and the deepest understanding of consciousness and our true place and power in the Universe. —M.G. Hawking

*  *  *

The following excerpts are designed to give you an idea of the book's contents; they may not be in chronological order and the majority of chapters are not excerpted. The handy reference guide to the individuals appearing is available here. For easy navigation, clickable links to the table of contents and chapters of this book are included following the reference guide.

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Excerpts from the chapter, *Initial Translations from 'The Golden Crown'*:

The following passages from Kalika's manuscript date to approximately 1368 B.C. (± 17 years). Our sincere thanks to University College London and

the Petrie Museum of Egyptian Archaeology for reviewing and in some cases refining our original translations.

Through the rigid winter months we have been laboring diligently on the translations of Kalika's manuscript, *The Golden Crown*, starting early and often working late into the night. Thanks to our talented group, it has gone well. We have become deeply intrigued by Kalika and the emergence of brilliant passages. Her words have touched all of us somewhere, and some of us everywhere.

She expressed her thesis with brilliant fancy. "Throughout our land, I see men plowing, fishing, toiling, disputing, suing in the courts, lending at usury, cheating and being cheated, running after gold or pleasure; each surrounded by a cloud of hopes, fears, illusions, follies, and hates; believing that gods and fate spin the web of life for each human atom, and each in turn waiting to be drawn away by the messenger of death. Men do not realize their own divinity or true nature, yet it lives within them, ever acting on each experience of their life. Were they to recognize this, they would find that their True Self hovers ever about them, like a magnificent angel, holding in her outstretched hands a priceless Golden Crown. Were they to reach out and take that Golden Crown, it would make each man who does so a Prince, each woman a Princess."

In a commentary found with Kalika's manuscript, the great adept *Sambhava* reveals a rich and fascinating picture of Kalika. Her origin unfortunately eludes us; though she was clearly a child of high degree, we hear nothing of her apparently noble or perhaps even royal lineage, only that she was raised in the royal court. Though separated in time from Kalika by over two-thousand-one-hundred years, *Sambhava* writes as if he personally observed her from youth, so intimate is the portrait.

Editor's Note: According to historical tradition, the great master *Padma Sambhava*, after living for centuries in India accomplishing beneficial wonders, came to Tibet at the invitation of Emperor *Trisong Detsen*, to assist him and the Indian philosopher *Shantarakshita* in building the first monastery ever to take root in this remote land. Anticipating the great persecution of the ninth century that destroyed much of early Tibetan Buddhism, *Padma Sambhava* hid numerous texts throughout Tibet, including the *Book of Natural Liberation*. After the eventual restoration of Buddhism, the spiritual "treasure-discoverers" emerged, all of whom exhibited extraordinary powers

of clairvoyance. They were often thought to be reincarnations of aspects of *Padma Sambhava* himself, or of his twenty-five major tantric disciples. Texts were found in caves high on cliffs, underground, in rocks and trees. All the rest were discovered at the right moment, that is, when people needed them the most. This tradition is in keeping with ancient Egyptian and Indian precedent, especially in the world of the great adepts. It is said that the entire Universal Vehicle sutra and Tantra collection were discovered during the first century by the adept *Nagurjuna*, deep in the Indian Ocean. *Karma Lingpa* was the famous treasure discoverer of the fourteenth century, and is claimed by some to have been an incarnation of *Padma Sambhava*. He discovered the *Book of Natural Liberation* collection in a cave on the *Gampo Dar* mountain in central Tibet, sometime around the year fourteen-hundred.

The young Kalika was utterly unpretentious, insisting on living as much as possible out of doors; she majored in running, romping, swimming, sailing; ate simple food, wore simple clothing and altogether eschewed shoes. She did not relish traditional education; she disliked writing and fled from the difficulties of formal hieroglyphs. She quickly recognized the charms of reading, and read all the volumes of *Thoth* (Egyptian god of magic) as her bible. The portrait that emerges is of a young woman who was, like Shelley's wild-west wind, "tameless and swift and proud."

Showing astonishing abilities by the age of twelve, the young Kalika was summoned to live in a temple complex of the Egyptian high priests to receive appropriately advanced instruction.

Author's Note: The Egyptian *high* priests were not priests in our contemporary, pedestrian sense, but were rather the scholars and keepers of the most sacred knowledge and traditions, hence far removed from the everyday priests of the Egyptian orthodox religion.

Kalika convinced the Queen to refuse the bid. Instead, a succession of the high priests came to the royal palace to tutor her. She readily absorbed their knowledge, but would have nothing to do with the Egyptian orthodox religion, common priesthood, or their "zoological pantheon of absurdities," as she called it. *Sambhava* tells us that by the age of nineteen she had surpassed the capacity of her mentors, whom she often vexed by whimsically manifesting a variety of animals in their presence, a feat they found themselves unable to equal. At that point, the high priests were dismissed and

a teacher of "supreme capacity" was invited to tutor her, from "*the sanctuary of the celestials at Karnak.*"

Editor's Note: The probable nature of the teacher the "Queen" summoned from the sanctuary of the "celestials" at Karnak is covered in detail in our book, *Ancient Egypt, Extraterrestrial Origins*. Although the timeline is unclear, we believe the "Queen" that *Sambhava* refers to is actually the Great Royal Wife *Tiye*, principal wife of *Amenhotep* III and mother of *Amenhotep* IV (*Akhenaten*).

Although surrounded by one of the most opulent royal courts of all history, she disdained its luxuries, pomp and circumstance. She engaged an architect of the realm to construct a small dwelling on the grounds of the royal residence, and later another fronting a lake or harbor within the grounds of the *Malkata* compound. She was rarely seen at court. *Sambhava* tells us that she was granted, or usurped, freedom to travel as she wished. This, he feels, was a turning point in her development. She explored all Egypt, up and down the great expanse of the Nile, traveling with minimal escort and no outward indication of her status.

As the translation of Kalika's text proceeded, what emerged was quite different than what we expected. The text can be roughly sectioned into three parts. The first consists of stories and insights on a wide range of themes; the second details the specific portions of higher knowledge she felt most relevant and valuable; the third tells of her experiences while endeavoring to introduce this knowledge to a selection of individuals.

Kalika's style is delightful; natural, intimate, vivid, confidential. It is a comfort to be spoken to so familiarly by a master. Jump in at any point in her narrative and you are caught by the arm and swept along, never knowing, and rarely caring, where you will go. In the early section she writes on an eclectic selection of topics; anything that strikes her fancy or mood flows from her pen, including scores of illuminating anecdotes that transform the abstract into the intelligible. The farther our work progressed, the greater our realization that this was no little brook that flowed from Egypt, but a mighty river.

The enkindling light of an exceptional intellect is everywhere apparent. "Consciousness," she writes, "is the substance of the universe, that by which and in which all reality has its being and subsistence; it is the infinite energy of the universe. The principles are the basic means of understanding the

operative relations which constitute the infinite complex of things, their entire essence and truth."

Kalika asserts that "if the foundation of your understanding is lacking, your empirical observations are worthless; inquiry has no other aim than to identify principles; if this goal does not enter your course, your inquiries will progress into infinite irresolution. If perception from our sensory and intellectual faculties is received without understanding, it does nothing but float on illusions, and it is of no purpose to let our judgment be swayed by any part of its operation. Each mystery, when solved without understanding, will only reveal a deeper mystery, like an inscrutable maze of infinite extent."

Here, philosophy becomes literature, not with the cool pithiness of Bacon, nor with the ingratiating intimacy of Descartes, nor with the high emotional tones of Pascal, but rather like Sextus and Voltaire, she writes philosophy so brilliantly that no one supposes she is writing philosophy.

"What you know to be true exists for you, and will manifest in your experience. The more your beliefs align with and so reflect true knowledge, the more powerful you become. To arrive at the place of knowing the truly unlimited power of your being, of your true self, requires the transcendence of the intellectual, logical, rational processes of your mind, which are based upon the vast input of indoctrination and conditioning imposed by our culture, religion and society. Such knowing is arrived at only by experience, and that experience can only manifest when you have managed to escape, to some extent, from your conditioning of limitation."

Kalika reveals herself with candor and felicity; she has an artist's inevitable vanity, but so amenably that it hardly offends, and she often displays a disarming modesty. "I speak my mind clearly on all these principles, even those which may exceed my understanding, hence the opinion I give of them is a measure of my perception, not of the principles themselves." (This reminds me of Diogenes, who, when reproached for meddling in philosophy, although ignorant of it, replied, "I meddle in it all the more appropriately.")

Kalika is quite capable of sowing dragon's teeth. "Through our wondrous history the Egyptian people have been presented with a variety of gods; once their political utility was discovered, they became innumerable. Yet the oscillation of any god's fame is precarious, being subject to the wild vicissitudes of taste, and most are now too dead to mind anonymity. How

clear can this be?—the ancient faith is false at the bottom and diseased at the top. The deification of powerful priests reveals not how much the priestly classes think of their leaders, but of how little they think of their gods.

"What then are all these gods? The creations of ignorance and fear and the seeking of power; absurd nothings that simple minds adore without knowing why: gods whom the world of unaware man has made, and who never made the world. Egypt's priesthood offers this mass of superstition, ritualism, and hypocrisy as religion. Should it not rather be that the body charged with dispensing wisdom begin by being its example?"

The adepts, Kalika tells us, look with "silent contempt" upon this religion of idols. "They tolerate it partly because they are concerned that superstition among the people is essential to their own influence; partly because they believe that superstition is indestructible, dying in one form only to be reborn in another. No man of sense, they feel, will quarrel with a force capable of so many reincarnations."

Ever straining at the leash of caution, Kalika disdains the empire's obsession with conquest and occupation of foreign lands. "For though there is drama in the details of strife and war, there is a dreary consistency in its causes and results; such history becomes a menial attendance upon the excesses of power, in which victories and defeats cancel one another into a resounding zero. The greed and desire for glory of a few levies a horrendous toll of death on the many, and the emptied hearts of the defeated weigh upon us all."

Doubtless Kalika is right in her judgment that feeling, rather than thought or reason, is the lever of history, but her observations alienated many of the nobles and military commanders. *Sambhava* notes that *Merimose* (Viceroy of Kush) had a direct retort, delivered personally to Kalika, who had been summoned to the royal court: "You speak of death as if you know it. You know nothing, and death is nothing; but to live defeated and inglorious is to die daily. The competition of individuals constitutes nature's ultimate court, from which there is no appeal."

In countering *Merimose*, Kalika reportedly replied: "If, in our Egypt, nothing exists except individual entities, then what is the state, the priesthood, the military, but conspiracies of privileged individuals, to frighten and control, to rule and tax, to heard to slaughter the indoctrinated rest? How will nature's court weigh on that?"

We are not told the Viceroy replied. "*Brilliant women,*" Euripides warned

a thousand years too late, "*are dangerous*." —Euripides (c. 480-406 B.C.)

The bulk of the priesthood, some Viziers—*Aperel* and *Ptahmose* are cited —and other unnamed members of the royal court resisted Kalika's work on what was to be *The Golden Crown*. She responded: "To object to this is to object to any attempt at a humanized synthesis of adeptic knowledge. I strongly believe that synthesis is needed; that the highly specialized adepts should welcome any sincere effort to bring portions of their traditions and results of their studies to light. In the solitude of their retreats and under the protection of their unintelligibility they are invisible to the people. We must labor together lest the higher knowledge remain the technical privilege and power of a few individuals isolated from the people of Egypt."

In a royal burst of common sense, Kalika's all-powerful patron *Amenhotep* III ordered the priesthood and nobility to refrain from any public mention of Kalika, and, in a personal audience, forced the priests to defend their resistance. They argued that such knowledge was meaningless to the common people, that the true nature of reality was incomprehensible to them, and that the orthodox religion was sufficient for their needs.

Kalika replied, "My intent is not to explain what ultimate reality is, for that would be to transform mortal imagination and speculation into doctrine and dogma, which already overwhelms our people. My task is rather to explain what can be said about the creation of the experience of reality, in every aspect from everyday life to the deepest meditations, and how that experience can be utterly transformed into one of peace and happiness."

It is here that we come to her central motivation and essential reason for writing. Her travels exposed her to every niche and strata of Egyptian society, every common class from artisan to slave. Kalika was at once engrossed and appalled by the state of the people. "Faced with a reality they believe to be true, men have been what they have had to be. They seem capable of strength and honor, but most frequently manifest weakness and ignobility. I have observed an accumulative cruelty in groups of men, though none in particular are ill-natured. They gamble and cheat and lie with no hesitation; these are considered such mild vices as to verge on virtue. Can they not see that money and power are symbols of reality, not pieces of it?

"If apart from the principles of consciousness one hopes to find the way, it is like trying to twist a rope of sand. Those who know the principles apply them in their daily life, with each and every thought they think. And what of those who live without that knowledge? At the end of each day they exhaust

another empty cycle, and at the end of days exhaust an empty life. Yet I believe that man is as capable of all things as he is of any.”

Understanding that sympathy validates suffering, she offers none; she rather prefers the empathy that allows insight and gentle correction. “Now then, the aspiration for a life filled with happiness, joy, peace, fulfillment, harmony, love; happiness rather than sorrow, joy rather than pain, peace rather than chaos, fulfillment rather than frustration, harmony rather than conflict, love rather than fear.

“Happiness is your natural birthright. Why then are so many unhappy? Unhappiness is a disordered state of mind; happiness is an ordered state of mind; there are many more disordered states than ordered states. You dwell in a disordered state by default and conditioning; you achieve ordered states by process of mind; each condition, event, situation, form and person is brought into your life by your thoughts and the images in your mind’s eye, which in turn arise from your deepest beliefs. The secrets of happiness are awareness and action, the exercise of energy in a way suited to a man’s nature and circumstances.”

Kalika expresses herself with clarity. “Each man is already a prince, each woman a princess; they need only to bring that recognition into awareness to realize their inherent ability. The absolute prerequisite for the acquisition and manifestation of intuitive knowledge and direct power is the awareness that such knowledge and power are available.”

In a particularly unctuous note, the nobles, who utilized portions of exactly that knowledge to create great wealth and comfort, objected to the “turbulent and quarrelsome rabble gaining any ability to understand the greater principles of life, for such knowledge would lead to excessive freedom. Faith in the perfectibility of mankind is a childish delusion. Individual freedom contains its own nemesis; it tends to increase until it overruns the restraints necessary for social order and group survival; freedom unlimited is chaos complete.”

Kalika held ground. “Your words, your beliefs, even your morals, are prejudices, and represent your conditioning and interests as a group. You cannot forever hide the truth; you cannot hide the reality that there is a common reason in all intelligent beings, one spirit that pervades all things, one substance, one law, one truth. If all men realize this unity, the strong will no longer make prey of the weak, the few will no longer plunder the many, the rich will no longer despoil the poor, the noble will no longer be insolent

to the common, and the deceitful will no longer impose upon the simple."

Clearly, the priests and nobles found it easier to criticize her than equal her. Kalika's courage brings to mind an observation from Aristippus, that the most impressive spectacle in life is the sight of a virtuous person steadily pursuing his or her course in the midst of vicious people.

There are some arid tracts, including a section that might be called "Ode to Cats," wherein she expounds rhapsodically on the grace and beauty of such creatures, and ascribes to them a host of mystical and magical powers. Cats, we are assured, have the capacity to see beyond the physical, and to read thoughts. (Puka the cat, a persistent, lounging fixture on our work table, seems to approve of this passage.)

And we are as capable of magic as cats. Kalika writes, "The world around us is a production of pure magic, a magnificent illusion. It appears to us as real because we are as much a part of the illusion as everything else. In fact, it is we who are the master magicians, as it is we who are the creators of the illusion."

Magic may not have been enough for what Kalika wished to accomplish. Her chronicle of experiences in teaching higher knowledge is in equal parts riveting and heart-rending. She candidly reports that years of effort yielded only infrequent results. In brief, she found that the deeply ingrained beliefs and presuppositions present in those she taught constituted a formidable barrier to learning.

She explains: "Beliefs of the nature of life and the world give rise to repetitive patterns of thought and consistent pictures in the inner eye of the mind; because those patterns of thought and inner images create the nature of life and the world each person encounters, each person perceives endless proofs that their views of life and the world are accurate and so inalterable. Their beliefs created their life; yet they imagine that life created their beliefs. The horse pulling the chariot becomes to them the chariot pulling the horse. This inversion can be impenetrable."

To overcome this barrier, Kalika utilizes techniques designed to expand awareness. She demands meditation, which she calls "breaking through the walls of the mind's room." She sees consciousness as space and mind as a room in that space; remove the walls and the enclosed space is still there, but joined to all the rest of space, or the "All." She speaks of "power practices," specifically affirmation and visualization, for which she gives concise instructions. The result of these practices, she insists, will be dramatic if

properly done. Then, "the observation and analysis of positive results can be used in the building of a new belief structure."

With the obstinate patience that is half of genius, Kalika's tenacity and brilliance led to successes. She makes special mention of the son of a polymath artist, and writes extensively about the daughter of a Theban noble or prince.

Kalika's extraordinary genius, at a time before it was possible to write a full account of what was known, wrote one of what was necessary to learn. She labored to naturalize the supernatural, marking in mortal words immortal things, often with charming whimsicality. One enticing sentence of her text reads: "There are no secrets except the secrets that keep themselves—the world is in continuous creation, and the sources of that creation are the secrets."

These next brief excerpts are passages from Kalika's manuscript, *The Golden Crown*. The translations are as literal as possible. Our goal was to produce a clear and readable translation, and while where necessary literalness was sacrificed for readability, as much as possible of Kalika's mode of expression and pure energy was retained. There is a power in her words that, if allowed, will flow through you and serve as a stimulus to recognition.

"Experience is the product of the mind—your conscious thoughts and images—propelled into being by feelings; it is also a product of unconscious thoughts and feelings. These together form the reality that you experience. You are therefore *not* at the mercy of a reality that exists apart from yourself, or is thrust upon you. You are so intimately connected with the physical events composing your life experience that often you cannot distinguish between the seemingly material occurrences and the thoughts, expectations and emotions that gave them birth." —*Kalika-Khenmetaten*

"An examination of your present experience of life will tell you much about the state of your inner mind, of your beliefs, intentions and expectations. Your thoughts and inner images, carefully studied, will let you see where you are going. They point clearly to the nature of the physical events you will experience in what you call the future. What exists physically exists first in thoughts, images and feelings." —*Kalika-Khenmetaten*

"Every thought has a result. Similar thoughts, habitually repeated, will seem to have a more or less permanent effect. If you like the effect, then you

seldom examine the thought. If you find yourself overcome by difficulties, however, you begin to wonder what is wrong. You may blame others, your own background, or a previous life. You may hold *Set* or *Apep* (ancient Egyptian gods) or some other member of our priests' zoological pantheon of absurdities responsible, or you may simply say, 'That is life,' and accept the negative experiences as an unavoidable aspect of your existence. You may finally come to a partial understanding of the nature of reality and complain, 'I believe that I have caused these ill effects, but I find myself unable to reverse them.' If this is the case, then regardless of what you have told yourself thus far, you still do not believe that you are the creator of your own experience. As soon as you recognize this fact you can begin at once to alter those conditions that cause you unhappiness or dissatisfaction." *—Kalika-Khenmetaten*

"The power of creativity flows through you as effortlessly as your breath. From it even the tiniest portions of your outer world spring into your experience. Your thoughts and inner images have realities that spread outward; they group through attraction, building up areas of circumstances that finally coalesce in forms that you perceive as objects or as a series of events. Some images and thoughts are translated into seemingly material structures that you call objects; these exist, in your perception, within a framework you call space. Others are translated instead into structures you call events, in your perception these seem to exist within a framework you call time. Both space and time are illusions, yet they represent your most basic assumptions, which simply means that you accept both and assume that your reality is rooted in a series of moments in time and in dimensions of space. In this way your inner self is translated into your outer world." *—Kalika-Khenmetaten*

"You form the fabric of your experience through your own beliefs and expectations. Your interpersonal ideas about yourself and the nature of reality directly affect your thoughts and inner images. You take your beliefs about reality as truth, and so do not question them. They seem self-explanatory. You perceive them as statements of fact, far too obvious for examination. Therefore they are accepted without question; they are not recognized as beliefs about reality, but are instead considered characteristics of reality itself. Frequently such ideas appear indisputable, so much a part of your beliefs that it does not occur to you to speculate about their validity. They become

invisible assumptions, but they nevertheless form your personal experience of what you call reality.*" —Kalika-Khenmetaten*

"Ultimately, for you to fully manifest and master your creative power, you must have more than faith, you must have more than belief, you must reach the recognition of your own potential, you must come to know that your power exists. The more certain your knowing, the more certain that each of the techniques of manifesting power will yield results, and the more powerful your creative ability will become. I tell you this—you have no idea of how powerful your creative abilities can truly become. They are much like the mighty *argun* palm tree. It begins as a seed, a tiny thing, barely a *debja* long (0.7 inch), but within that tiny seed dwells an invisible immense tree nearly a half-*khet* high (60 feet). Your power is much the same, and will grow in much the same fashion. You must build upon your successes.*" —Kalika-Khenmetaten*

*A Great Master Speaks*, briefly excerpted above, discloses the profound knowledge and power of a supreme master of Ancient Egypt in a distant age. Explores the foundational knowledge and techniques necessary to fully manifest extraordinary perceptive abilities and creative powers. 2020 Edition, Kindle e-reader page count 445. Available worldwide, including the U.S. Amazon Store here, the U.K. Amazon Store here, the CA Amazon Store here, the AU Amazon Store here, the DE Amazon Store here, and for Egypt here.

GO TO: *True Experiences with a Sorceress of the 'Four Portals'* *A Great Master Speaks*, c. 1370 B.C. *Ancient Egypt, Extraterrestrial Origins* *Earth's First Civilization: Antarctica, 55 Million B.C.* *In The Valley of Supreme Masters, A Chronicle of Power* Book List & Descriptions Guide to Individuals Appearing

## Excerpts from
## *Ancient Egypt, Extraterrestrial Origins*

*"Ancient Egypt presents us with an impenetrable mystery. How may we explain a Neolithic desert people spawning the most majestic civilization of history? Their rapid ascension from a primitive state to a previously unapproached zenith of technology and culture demonstrates advancements that utterly elude explanation. Many of their artistic and architectural productions are unequalled to this day. What could possibly explain vast*

*technical knowledge and sophistication appearing so fully-formed so suddenly?*" —Legendary Egyptologist Flinders Petrie, Archaeological Journal (1911)

A Platinum Edition Book. Over ten-thousand years ago there appeared on the banks of the Nile, as if suddenly descended upon the sands, the first great civilization of known history. No one knows from whence the early Egyptians came, yet no people, ancient or modern, have conceived of building a civilization on a scale so sublime, so great, so grandiose, as the Ancient Egyptians.

Their technology of architecture, agriculture, metallurgy, and engineering; the invention of glass and linen, of paper and ink, of the calendar and the clock, of geometry and the alphabet; the excellence and sublimity of sculpture and the arts; the refinement of dress and ornament, of furniture and dwellings, of society and life; the remarkable development of orderly and peaceful government, of education; the advancement of writing and literature, of science and medicine; the first clear formulation known to us of individual and public conscience, the first cry for social justice, the first widespread monogamy, the first monotheism . . . all elevated to a degree of superiority and power that has seldom, if ever, been reached since.

"*Ancient Egypt, through the solidarity, the unity, the disciplined variety of its magnificent achievements, its unexcelled artistic products, and through the enormous duration and the sustained power of its effort, offers the spectacle of the greatest civilization that has yet appeared on the earth. We shall do well to equal it.*" —Gabriel Faure

How were these monumental accomplishments achieved? How did a small stone-age culture suddenly rise to create one of the greatest civilizations of known history? Where did the Ancient Egyptians' knowledge and power and sophistication come from?

The ancient creation stories of indigenous cultures worldwide relate that their progenitors came from the sky, the stars, or the heavens. Native Americans recount that their antecedents were the "Sky People" or "Star Beings." Egyptian texts speak of their "bringers of knowledge" coming from *Sahu* and *Sopdit* (Orion and Sirius). The builders of *Teotihuacan* describe their gods as having descended from the heavens. The pre-Tibetan *Zhang Zhung*, the Maya, the pre-Incans, the Sumerians, and so many others, all express

precisely the same story in diverse symbolic languages—their ancestors came from the stars, bringing advanced knowledge and the gift of civilization. These cultures were greatly separated both geographically and chronologically, yet their creation stories are strikingly similar. What could explain this?

The voluminous lore of the ancient Brahmaic and Egyptian traditions relates that in the antediluvian time of *zp tpj* (generally transcribed as *Zep Tepi*), the "first occasion" or "first time," mysterious, highly enlightened "gods" appeared in Egypt, bearing previously unknown technology and knowledge. The texts inscribed on the walls of the Temple of *Edfu* in Upper Egypt contain explicit descriptions of the time of *Zep Tepi* and the coming of the "bringers of knowledge," recounting their arrival in a "cosmic egg" radiating colored light, bearing the "gods" who brought the gift of civilization to Egypt, the primary of which was *Ptah*, whose rule, the texts tell us, began circa 18,000 B.C.

Plato (c. 428-348 B.C.) writes that Egyptian priests kept records of their history going back over eighteen-thousand years: *"Egypt has recorded and kept eternally the wisdom of the ancient ages . . . all coming from time immemorial when gods governed the earth in the dawn of civilization."*

Herodotus tells us that when Hecataeus of Miletus (550-476 B.C.) boasted to the Egyptian priests that he could trace his ancestry back through fifteen centuries, they quietly showed him, in a hidden sanctuary deep under the sands, the statutes of three-hundred-forty-five high priests, each the son of the preceding, making three-hundred-forty-five generations since their "gods" had appeared in the Nile valley, marking an historical record extending back some one-hundred-eighty centuries.

Who were these mysterious "gods"? Why did they come, and from where? Could the time-frames of such astonishing antiquity as expressed in these ancient records, hieroglyphic temple texts and wisdom traditions be accurate?

In the Sahara Desert of southern Egypt, west of *Aswan*, is an area known as *Nabta Playa*. Here an ancient stone calendar circle, along with 25 or more other megalithic erections and structures, was identified by archaeologist Fred Wendorf and his team in 1998. An initial radiocarbon dating of extant cultural artifacts indicated a most recent habitation date of circa 10,000 B.C. According to an extensive analysis by NASA astrophysicist Thomas Brophy

and his team, three stones inside the *Nabta* calendar circle represent the belt of Orion, just as the three pyramids of *Giza* align to represent the constellation of Orion as it appeared circa 12,500 B.C., something we find with the great Mayan pyramids as well. The stones of the *Nabta Playa's* stone calendar circle and the corresponding stars in the sky aligned on summer solstice nights as they appeared circa 16,500 B.C. Based on these and other analyses of monoliths in the area, Brophy concludes that the early inhabitants of *Nabta Playa* possessed highly sophisticated astronomical knowledge, the type of knowledge we associate with advanced technology and civilization.

Where could such advanced technology have come from at the very dawn of known history? Recent astronomical discoveries, utilizing new research techniques and sophisticated technology, may provide some clues.

Data from NASA's Hubble Space Telescope has revealed that there are hundreds of billions of galaxies in the observable universe. In early 2020, a remarkable announcement came from researchers examining data from the recent Hubble Space Telescope's eXtreme Deep Field survey and the Kepler Space Observatory. A team of top experts completed an exhaustive analysis and what they found is overwhelming. Instead of the previously estimated 200 billion galaxies in the observable universe, there are likely more than *ten trillion* galaxies (Institute for Theory and Computation, Smithsonian Center for Astrophysics, Deep Field survey results, Jan 10, 2020).

To put this in some kind of perspective, if you hold a single grain of sand at arm's length against the night sky, the tiny patch of sky it hides contains more than 100,000 galaxies—not 100,000 stars, 100,000 *galaxies*. These galaxies range in size from dwarf galaxies with "just" a few billion stars to giant galaxies with 100 trillion stars.

(Editor's note to clarify the following numerical concepts: A million is a thousand thousands, a billion is a thousand millions, and a trillion is a thousand billions. To illustrate the steps of this progression in a clear way, 1 million seconds is about 12 days, 1 billion seconds is almost 32 years. and 1 trillion seconds amounts to 31,710 years.)

The immensity of the universe inspires a deep sense of awe—and inspires as well many questions. What's really out there? Clearly, the number of galaxies and stars in our universe is beyond the mind of man to number or name, but

what about planets? After all, we generally think of any extraterrestrial life as existing as we do, on a planet orbiting a star at a distance where life as we know it can flourish.

There are indeed planets, an astonishing number of them. As of mid-2017, NASA's Kepler Space Observatory had identified the existence of some 4496 exoplanet candidates and 3750 confirmed exoplanets, that is, planets existing outside of our solar system, orbiting other stars in our Milky Way galaxy, and that number is climbing steadily. The Kepler candidates have an 80-90% probability to be actual discoveries but have yet to be confirmed, and the Kepler telescope's 95 million-pixel instrument has so far examined only a single area of the sky along the Orion spiral arm of our galaxy (an area by the constellations Cygnus and Lyra) containing just 145,000 main sequence stars out of the 200 to 400 billion stars in our Milky Way galaxy.

A 2018 study, published February 2nd in *The Astrophysical Journal Letters*, provides the first evidence that trillions of exoplanets exist beyond the Milky Way as well. Using data from NASA's Chandra X-ray Observatory and a planet detection technique called microlensing, scientists at the University of Oklahoma examining a distant galaxy found evidence that indicates there are approximately 2,000 extragalactic planets for every one star outside of the Milky Way galaxy. Some of these exoplanets are as (relatively) small as the moon, while others are as massive as Jupiter. "*We can estimate that the number of planets in this faraway galaxy is more than a trillion*," says Xinyu Dai, the astronomy and astrophysics professor who led the study.

Prior to these discoveries, scientists weren't absolutely certain if solar systems like ours were everywhere. Now that the Kepler and Chandra space observatories have identified all of these planets, NASA astrophysicists say that far more will be revealed in the near future. "Before the Kepler space telescope launched, we did not know whether exoplanets were rare or common in our galaxy," said Paul Hertz, Astrophysics Director at NASA Headquarters. "Thanks to Kepler and the research community, we now know there could be more planets than stars."

"It's very exciting," said Dr. William Kinney. "It opens up the universe. Now we know that we're just one of billions and billions of small worlds that are very much like ours. If you extrapolate that to our galaxy as a whole, which has more than 200 billion stars in it, the calculation based on the Kepler data is that there are around *40 billion* planets like earth."

The 40 billion planets "like earth" is the number calculated to be in our galaxy alone, and the Milky Way, as we now know, is only one of the estimated ten trillion or so galaxies in our universe. This makes a rough estimate of the number of planets in our universe that may satisfy the conditions required to be "earth-like" (i.e., terrestrial or "rocky") something like this: 2,000,000,000,000 times 40,000,000,000, which equals 80 sextillion (an 8 with 22 zeros behind it).

To offer a frame of reference for that number, consider for a moment the amount of sand on all of the beaches on earth put together. It has been calculated that there are roughly 5 sextillion grains of sand on all the beaches combined (that's a 5 with 21 zeroes behind it). Now picture every grain of sand on every beach on earth, keeping in mind that there are about 995,500 miles (1,602,000 km) of coastline, then *multiply that picture by sixteen*, and you may begin to get an impression of how many planets are out there.

*"There are so many planets in the universe that, for example, they outnumber the sum of all sounds and words ever uttered by every human who has ever lived. To declare that Earth must be the only planet with life in the universe would be inexcusably arrogant of us."* —Neil deGrasse Tyson, Ph.D.

*"I believe alien life is quite common in the universe."* —Stephen Hawking, Ph.D.

*"My study of the universe leaves little doubt that life has occurred on other planets. And I doubt if the human race is the most intelligent form of life."* — Harold Urey, Nobel Laureate

The 40 billion earth-like planets in our local galaxy is an enormous number, so many to be impossible to fully grasp, but fascinating to contemplate. Our species, in our civilization, progressed from poking around in horse-and-buggy rigs to flying in heavier-than-air machines in less than 100 years. From those first aircraft to the first manned spaceflight took less than 60 years, and a mere 10 years after that Mariner 9 was successfully placed in orbit around Mars, some 140 million miles from earth. In mid-2015, the New Horizons spacecraft conducted a close examination of Pluto, over 3.6 billion miles from earth. Technology, once developed, progresses rapidly. It's interesting to imagine what may exist out there among those 40 billion earth-like planets, and what stunning technologies may have developed.

*"It bears mentioning that the Milky Way is only one of hundreds of billions of*

*galaxies so far visible to our telescopes, each with hundreds of billions of stars, and each of these has its own complement of planets,"* Seth Shostak, Ph.D., Director of the SETI Institute recently told us. *"Clearly, unless thinking beings inevitably wipe themselves out soon after developing technology, extraterrestrial intelligence could be millions or billions of years in advance of us."*

*"What does it mean for a civilization to be a million years old? We have had radio telescopes and spaceships for a few decades; our technical civilization is a few hundred years old. A civilization millions of years old is as much beyond us as we are beyond a bush baby or a macaque."* —Carl Sagan, Ph.D.

*"We might expect intelligent life and technological communities to have emerged in the universe billions of years ago. Given that human society is only a few thousand years old, and that human technological society is mere centuries old, the nature of a community with millions or even billions of years of technological and social progress cannot even be imagined. What would we make of a billion-year-old technological community?"* —Paul Davies, Ph.D., Director of the Center for Fundamental Concepts in Science, Chair of the International Academy of Astronautics

Famed British writer Arthur C. Clarke formulated three prediction-related adages, known as Clarke's three laws, the third of which is formulated as follows: *"Any sufficiently advanced technology is indistinguishable from magic."*

"*The human mind is not capable of grasping the universe. We are like a little child entering a huge library. The walls are covered to the ceilings with books in many different tongues. The child knows that someone must have written these books. It does not know who or how. It does not understand the languages in which they are written. But the child notes a definite plan in the arrangement of the books, a mysterious order which it does not comprehend, but dimly perceives*." —Albert Einstein

The Platinum Edition Book excerpted below - *Ancient Egypt, Extraterrestrial Origins* - contains accounts that, insofar as extensive research indicates, have no counterpart in available world literature. The underlying concepts are present in many profound literatures, both modern and ancient, but no description of an encounter or actual conversation with the *Ri-iha-mo*, the

legendary *Himalayan* celestials or ‘mountain goddesses,’ as the Tibetan term translates. Such accounts may exist, but have apparently remained sealed, that is to say esoteric or arcane.

The following two excerpts are designed to provide a brief overview of the book’s contents. A handy reference guide to the individuals appearing in the book is available here. For easy navigation, clickable links to the table of contents and each section of this volume are included following the reference guide.

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We begin with our first encounter. This day I was accompanied by Shrina and Chiricu, the younger sister and older sister to Sari. And of course our dear friend Mani, who was born in Tibet and raised and mentored in a *B'on* monastery by an abbot known to be a true master. The guide to the individuals appearing is available here. And now, the encounter:

The breeze whispering through tall trees falls silent; this abrupt hush is accompanied by a strange sensation, a very gentle percussion akin to what one feels when there's a distant explosion. I wait, but there is no noise, only deep silence. Mani sits quietly with eyes closed, Shrina and Chiricu gaze about anxiously.

Now we hear sounds, like melodic laughter. Turning to look toward the upper pool, by the waterfall we see three figures, all dressed in white, one taller, two shorter. All have white-blonde hair. The small ones are children, I suppose. The taller figure kneels next to them for a moment, talking. They nod and dash off into the forest. The other figure rises, gazes after them, then turns and walks toward us.

"Stand up," Mani commands in a whisper.

As the figure approaches, her appearance telegraphs much. Perfect features, ice-blue eyes, graceful stride, and an air of divine ease. Her skin is almost pure white. The closer she gets, the more powerful her presence becomes.

Shrina's jaw drops. *"Ri-iha-mo,"* she breaths softly. She and Chiricu grasp hands and kneel. (A literal translation of Shrina's phrase would be 'mountain goddess' or 'celestial goddess.')

Bowing as the divine figure arrives, Mani speaks first. *"Namas-te."*

*"Namas-te,"* replies the figure. She steps closer, examining Mani.

Mani bows again. "I am honored. My name is Mani."

The figure replies, "I am called Aani." She looks at each of us in turn, then back at Mani. Aani's eyes glisten with light. She leans closer to Mani. "You are trained in the arts of *B'on* sorcery, I see. And your inward presence, it holds great ambition."

Mani bows slightly, smiles. "Yes, that is true."

Aani leans away. "Neither are traits I hold in high regard," she says

evenly.

Mani's eyes widen, she backs up half a step.

Aani looks down at Shrina, at whom she stares for a moment. "You are Shrina."

"Yes," Shrina squeaks. "But . . . how . . ."

Aani smiles and, oddly, bows her head slightly. "And your sister, is she with you?"

Shrina nods and raises her hand, still clasped to Chiricu's. "Yes, this is my sister, Chiricu."

"Your sister?" Aani asks.

"Yes."

"I mean your sister Sari."

Shrina shakes her head. "Sari is at home."

Aani steps back, as if to leave. This is too much to pass up. "Aani," I say, "if I may ask, where are you and the children from?"

The tiniest of smiles makes her face even more stunning. "My home is here," she says.

"Here? I don't understand."

Aani gazes at me with eyes glacier-blue, clear, pure. "I see you do not. Yet there are many who live here, those not seen."

"In this valley?" I ask.

"This valley, the mountains that surround."

My face apparently betrays bewilderment. Again the tiny smile. "We live here, yet our home is a different construction of reality than yours. There are many such constructions."

"Different constructions?" I ask.

"Yes." Aani watches me for long seconds. "You think of the things around you as straightforward realities, with an existence of their own, as if somehow separate from you. Yet the things you see, these constructions of reality, are merely your own creations, individual creations, and, like the mountains and valley, mass creations."

"Symbols," Shrina says, in a very small voice.

Aani approaches and strokes Shrina's hair. "Yes dear, symbols, the meaning of which you were being correctly taught by your little sorceress here; symbols that convey meaning in your framework of consciousness."

Shrina gasps. "You heard our conversation? You were listening?"

Aani bends to kiss Shrina's forehead. "I was waiting. We will meet again.

Tell your sister I asked of her."

"You know Sari?" I ask.

Aani gazes at me. "You are overtly inquisitive."

"I am curious."

"The one grows from the other, yet you become vexing." Aani pauses. "What is truly curious is a man from the decadent West so easily ingratiating himself to sovereigns." Aani pauses, examining me closely. "A mortal can learn more from what he believes he does not know than from what he believes he does know. The greatest enemy of knowledge is not ignorance; it is the illusion of knowledge. Yet—and I mean no slight—but this believing that you do not know?—you must no longer make a habit of it. Leave questions to men with no imagination. Wisdom can be found in the most unexpected places; even perhaps within your own self."

Aani backs up a step, then turns to glide toward the upper pool. She stops for a moment. The children appear from the forest. Aani takes their hands and they walk to the waterfall. Without further spectacle, they simply walk into the forest and vanish, leaving a slight haze of light that slowly dissipates as we watch. As they vanished, I felt the same mild percussive sensation as before, along with a slight feeling of disorientation.

"Well," I comment, "that was interesting. Who or what in the world was that? Shrina, what did you say? Mountain goddess?"

"Yes," Shrina relies vaguely, staring toward the waterfall.

"What does that mean?" I ask.

Chiricu draws a deep breath. "That was incredible. I did not think they actually existed."

"What do you mean?" I ask.

"Michael," Chiricu replies, "the mountain gods and goddesses, they are legends, stories told to children. I always thought they were mythical."

"So what makes you think that's what Aani is, a mountain goddess?—whatever that is."

Shrina is electrified; she turns and takes my hands in hers. "Michael, she was real, she actually talked to me, she touched me, and she knew me! I cannot believe it."

This rather reminds me of someone who grew-up in the Louvre getting excited about a local art show. "Shrina, calm down," I insist. "Tell me what you know about them."

"That I talked to one! I cannot wait to tell Sari, she will be jealous."

“Right, okay. Chiricu what are the stories?”

Chiricu closes her eyes, thinking. “Well, that there is a race of celestial beings who live in *Siddhalaya* valley. They come from another world. They watch over the good children, and the animals, but they cannot be seen.”

“Why not?” I ask.

Chiricu frowns. “I do not know Michael, they are just children’s stories, myths. Or so I thought.”

I turn to Mani. “How about you, what do you know?”

“It is part of the legend of *Siddhalaya*, that divine beings live here.”

“What does that mean, divine beings?”

“I am not sure, but the old books at my monastery—the ones the abbot did not like me to read—speak of the legend, a very ancient legend, that celestial beings live in the *Siddhalayan* mountains. As Chiricu said, they came from another world to live here, to be in a place of peace and beauty.”

“That does sound mythical. Any idea what ‘another world’ means?” I ask.

The girls shake their heads.

“And the stories say they actually live in the mountains, like inside the mountains?”

Chiricu sighs. “I do not think so. I have heard Fenn and Maxi talk about stories of societies of beings living in the remote hanging valleys that lie far up the mountains, valleys inaccessible to anyone. Maxi may be able to tell you more.”

A chill wind whooshes through the trees. No one speaks. We just saw and spoke to a living part of an age-old legend, and that has had quite an impact. Shrina snuggles against me, Chiricu too. Mani stares off over the pond.

Eventually Mani breaks the silence. “Well, this day suitably illustrates what we were discussing. So, before we go, I will conclude with an appropriate thought, one the abbot told me many, many times.”

We look expectantly at Mani.

“You must view life as an adventure,” she says, “and view opportunities and difficulties as challenges within that adventure. You must understand that you chose the adventure you are on, for your own inner reasons. It is your adventure—it belongs to you along with the freedom to create whatever you desire.”

“Did we create the visit from the mountain goddess?” Shrina asks.

Mani strokes Shrina’s hair. “In some sense yes, I suppose we all did, each

for our own reasons."

"But how, if I have not even thought of a mountain goddess?"

Mani smiles. "Perhaps not all of your innermost desires emerge into your thoughts quite so noticeably. You see, what you perceive as thoughts or images in your mind are symbols too. In deeper levels of your consciousness are ideas and concepts not cloaked in symbols; these remain obscure to your normal consciousness, which works only with symbolic representations."

Shrina sighs. "If I want to see her again, what should I do?"

"Formulate your desire, then let your desire become action using the techniques of power I am teaching you. Your desire must be impeccably reflected in your thoughts and inner images—that is the magic. When you do this, in the inner world your desires are wholly fulfilled, immediately and effortlessly. In what you perceive to be the outer world, time may have to pass, circumstances change, or whatever, but that desire will manifest. It is law."

Excerpt from the chapter, *Investigations and Insights*:

I later had an opportunity to discuss the encounter with Master Amrita. Usually helpful and candid, he was clearly reticent to speak about the 'celestial goddesses.' He did offer this: "To say your encounter was rare would be to utterly understate the matter."

Seeing this line of inquiry thwarted, I inquired about Aani's mention of "a different construction of reality." Amrita answered: "A construction of reality simply means the way you organize what you choose to perceive as the reality around you. You create your existence and its physical setting—you then structure all of it with as much or as little organization as you find necessary at any point. The organization has an essential purpose; to provide for all who share a common reality a consistency and persistence of the physical world, two very necessary elements. The consistency of perceived reality is a result of several factors. Firstly, that everyone sharing a specific construction of reality agrees on the meanings and resultant symbols that are mutually constructed. I should add that this works because you choose to perceive all the similarities that connect you, and at the same time ignore all the dissimilarities. Out of a vast field of available perceptions—and I cannot emphasize enough how vast that field is—you focus upon very narrow, very specific areas of agreement and ignore all others; this creates a commonality

of perceived physical reality. The persistence arises as well from a mutually shared agreement, yet is more fluid and subject to change. Your shared reality is a construction in constant creation; shifts in the meanings and symbols drawn from the vast field of available perceptions are necessary and inevitable. Without such shifts, the world would seem static."

"Okay, but to get back on point; can, let's say . . . a different group of people, can they occupy the same space as we do, but be imperceptible to us?"

"Since you have a fixed idea of space and what occupies it, this becomes difficult to explain. However, many constructions of reality quite different from your own can exist in what you think of as the same space, yet go unperceived, simply because you choose to ignore perceptions that do not fit within the framework of your particular ideas of physical reality. Even so, portions of other constructions are occasionally glimpsed, especially in altered states of consciousness—like the edges of sleep or deep meditation—yet are disregarded because they do not conform to anything with which you are familiar or, most importantly, willing to accept. But do be aware that your consciousness can encompass all available constructions, if allowed to. It helps to understand that when you perceive other realities, you actually perceive a greater extent of your own consciousness. There is nothing apart from you."

In our second and third encounters with the Celestials, they revealed profound revelations about our Universe, our planet, and our true being, revelations that can greatly assist in understanding our world, its history, and our role and power in creating precisely the life we desire.

*Ancient Egypt, Extraterrestrial Origins*, briefly excerpted above, contains in-depth accounts of the encounters the author and his companions had with individuals they believe to have been the true "celestial goddesses" of *Himalayan* legend, and how the extensive knowledge and teachings of the celestials relates to the profound accomplishments and knowledge of Ancient Egypt. Includes an extensive examination of Ancient Egypt and recent discoveries by astronomers and astrophysicists. Includes Reference Citations and a Supplemental Material Section. 2020 Edition, Kindle e-reader page count 335. Available worldwide, including the U.S. Amazon Store here, the U.K. Amazon Store here, the CA Amazon Store here, the AU Amazon Store here, the DE Amazon Store here, and for Egypt here.

GO TO: *True Experiences with a Sorceress of the 'Four Portals'* *A Great Master Speaks*, c. 1370 B.C. *Ancient Egypt, Extraterrestrial Origins* *Earth's First Civilization: Antarctica, 55 Million B.C.* *In The Valley of Supreme Masters, A Chronicle of Power* Book List & Descriptions Guide to Individuals Appearing

Excerpts from

## *Earth's First Civilization: Antarctica, 55 Million B.C.*

"*It is a greater presumption for those who are ordinary men to venture to talk about the ancients than it is for a man ignorant of music to judge an orchestra. When we say that in the infinity of past millennia great civilizations did exist or did not exist, our tongues say it but our intellect does not comprehend it. And from this incomprehension is born the delusions and denials with which the world is possessed, weighing in its scales a thing so far from its capacity to measure*." —Plutarch (A.D. 46-120)

There are four primary purposes of this book: 1) to present archaeological and other competent evidence demonstrating that civilizations of tremendous antiquity once existed on our planet—evidence either known, inexactly known, or currently tentative; 2) to examine evidence regarding the true age of those civilizations; 3) to explore the possible origins of those civilizations; and 4) to reveal the profound esoteric knowledge and technical abilities possessed by the cultures of those civilizations.

At risk of disappointing some readers, I will straightaway point out that this book does *not* deal with contemporary aspects of the "UFO phenomenon." Thousands upon thousands of pages have been written to expound theories and conjectures—and perhaps conceal our ignorance—of the true meaning and sources of those intriguing events. It's reasonable to suppose, given the subject matter of this book, that anyone reading this is already familiar with that topic, and has arrived at his or her own conclusion.

Given the immense body of accounts of various types of "UFO phenomenon," witnessed worldwide and extending back to the very threshold of human history, it's probable that most people familiar with the subject have concluded that extraterrestrial influences on our planet are real or at least plausible. Others may have reached the opposite conclusion, for whatever reasons. In either case, I ask the reader to set aside all such

presuppositions and consider the information presented in this book carefully and methodically, that is to say logically and analytically.

Part I of this book explores the true antiquity of civilization on this planet, examines the ancient traditions and theogonies that shed light on the existence and age of prehistoric civilizations, details the substantial evidence for a Paleocene civilization on the Antarctic continent, and takes an inside look at the latest astronomical and cosmological discoveries.

The study of antiquity is properly accounted purely academic except as it may be made living knowledge which illuminates and enriches our contemporary life. So, in Parts II and III, we explore the extremely rare arcane knowledge of the ancient world, along with the powerful abilities that can be attained from the study of that knowledge, ones that convey benefits of great value in our modern world.

Doubtless many of the earliest chapters of our planet's history will lie forever silent under her most desolate soil and deepest waters, yet extant legends and traditions have been too readily set aside—academic pedants love to brand as mythical the accounts which have endured the millennia, and which mischievously persist.

"*Antarctica has this mysterious, mythic weight. It resides in the collective unconscious of people, and it makes this huge impact, just like outer space*."
—Krakauer

*  *  *

The following excerpts are designed to give you an idea of the book's contents; they may not be in chronological order and the majority of chapters are not excerpted.

Excerpt from Chapter 2, *Prehistoric Civilization*:

"*Everything we've been taught about the origins of civilization may be wrong. Old stories about great lost civilizations of prehistory, long dismissed as myths by archaeologists, look set to be proven true*." —D. Natawidjaja, Ph.D., Senior Geologist with the Research Centre for Geotechnology

For decades the archaeological community labored under the theory that human civilization began after the last Ice Age. The theory conjectured that, prior to that time, humans were no more than primitive hunter-gatherers incapable of communal organization or sophisticated abilities, and it was only

after the last glacial period—following the melting of the 10,000 foot thick ice sheets that covered much of the northern portion of the world's continents—that our human ancestors began to develop agriculture and complex economic and social structures, sometime around 4000 B.C. Archaeologists therefore theorized that the first cities did not develop until about 3500 B.C. in Mesopotamia and Egypt.

Contemporary discoveries have dramatically undermined those theories. Modern research has unearthed buried civilizations and discovered submerged cities one after another—archaeology and anthropology now reconstruct an unsuspected antiquity of man—new discoveries prove all history false and paint a canvas of stunningly mysterious dimensions. Previous academic accounts of the origins of civilization and the cultures of the ancient world have fallen forfeit to finds at archaeological sites around the world.

The bulk of the most ancient of these archaeological finds indicate that sophisticated civilizations existed not only long prior to the last glacial period, but most importantly, prior to the '*Younger Dryas Boundary*' cataclysmic event as well. The 'YDB' event, which occurred circa 10,770 B.C., is thought to have been caused by the air-bursts or impacts of several comets, resulting in massive shockwaves and firestorms sweeping across the continents and initiating a 1200 year-long epoch of terminal environmental change, including devastating cold, perpetual darkness, massive floods, and catastrophic faunal extinction. See, e.g., Wittke, *Proceedings of the National Academy of Sciences*, 2013; Bunch, Hermes and Moore, *Proc. Natl. Acad. Sci.*, 2012; Kennett and West, *Science*, 2009; Kennett and West, *Proc. Natl. Acad. Sci.*, 2007; Firestone, West and Warwick-Smith, *The Cycle of Cosmic Catastrophes: How a Stone-Age Comet Changed the Course of World Culture*, Bear & Company, 2006; et al.

*"It's not surprising that large animal species, such as the mammoths, went extinct during the cataclysmic Younger Dryas period, which dates from 10,800 B.C. to 9,600 B.C. And of course it had huge effects on our ancestors, not just those 'primitive' hunter gatherers the archaeologists speak of but also, I believe, a high civilization that was wiped from the historical record by the upheavals of the Younger Dryas*." —James Kennett, Ph.D., Professor Emeritus, Department of Earth Science, University of California

We are fortunate that not all traces of pre-YDB event high civilizations were

"wiped from the historical record." A brief sampling of prehistoric evidence includes:

• Remote sensing images from NASA missions over Antarctica reveal what researchers believe to be clear evidence of a complex settlement including large rectangular and pyramidal structures lying beneath 1.4 miles (2.3 km) of ice that has covered the region for tens of millions of years (location: Continent of Antarctica). Editor's Note: This discovery, if fully confirmed, and if made public, will represent the greatest archaeological find of history. For more information, see Chapter 4, *Evidence for a Paleocene Civilization*.

• The ancient Egyptian 'Turin Royal Canon' (*papyrus 1874 verso*, c. 1279 B.C.) records the reign of the pre-dynastic "Gods of Ancient Egypt" as beginning in 37,920 B.C. (location: discovered in *Thebes*, currently in the *Museo Egizio* [Egyptian Museum], Turin, Italy).

• *Gunung Padang*, meaning "Mountain of Light," the site of numerous megaliths including a 300 foot high pyramid whose base materials have been dated to 22,000 to 20,000 B.C. (location: *Cianjur* regency, West Java Province of Indonesia).

• Inscriptions on the walls of the ancient Egyptian Temple of *Edfu*, which recount a historical record of Egyptian dynastic civilization extending back to 18,000 B.C. (location: west bank of the Nile in *Edfu*, Upper Egypt).

• *Nabta Playa*, site of some 25 megalithic structures, including a calendar circle with sophisticated astronomical alignments, estimated by research teams to have been constructed as early as 16,500 B.C. (location: Sahara Desert of southern Egypt, west of *Aswan*).

• *Puma Punku*, meaning "The Door of the Puma," site of inexplicably precise andesite stonework and extensive megalithic structures whose astronomical alignments date to 15,000 B.C. Notably, the tools that were used to create the highly complex structures at *Puma Punku* do not exist in the archaeological record (location: *Tiwanaku*, in the Andean Mountains of western Bolivia).

• *Göbekli Tepe*, a remarkably complex megalithic ceremonial center dated to 12,000 to 9,000 B.C. (location: southeastern *Anatolia* Region of Turkey, northeast of *Şanlıurfa*).

• The *Great Sphinx* of ancient Egypt, whose weathering and erosion patterns correlated with paleoclimatology and subsurface features establish that its

body and the walls of its enclosure date to the period of 11,000 to 10.000 B.C., and perhaps far earlier (location: *Giza* Plateau adjacent to the west bank of the Nile in *Giza*, Egypt).

• A vast submerged city in the *Bay of Cambay*, or *Gulf of Khambhat*, artifacts from which have been carbon-dated to 9,500 B.C. (location: Arabian Sea coast of India, bordering the state of *Gujarat*).

• The underwater *Yonaguni* city complex, estimated to have been submerged circa 10,000 to 8,000 B.C. (location: offshore of the westernmost inhabited island of Japan, 108 kilometers from the east coast of Taiwan).

• The extensive sunken city of *Dwarka*, relics from which have been carbon-dated to 7,000 B.C. (location: offshore of the *Devbhoomi Dwarka* district in the state of *Gujarat*, northwestern India).

Many more such prehistoric sites, identified via satellite imagery, ground-penetrating radar, deep-mapping sonar, LIDAR, and other advanced technologies, are known to exist but remain to be explored. Indeed, archaeologists estimate that only a tiny fraction of the ruins and relics of our world's most ancient civilizations have been found.

It is not merely possible but highly probable, as Aristotle thought, that many cultures arose, developed to a high state, then disappeared from the earth and eventually lapsed from human memory. "*History*," said Bacon, "*is the planks of a shipwreck; vastly more of the past is lost than found*." The attempt to reconstruct the history of prehistoric civilization on our planet is a precarious enterprise.

The impact of very large comets or asteroids such as occurred, for example, in the *Wilkes Land*, *Australian*, *Acraman*, *Manicouagan*, *Shiva*, *Vredefort*, *Popgagi*, *Sudbury*, and *Chicxulub* events have immensely transformative and terminally catastrophic effects worldwide. Three of the largest currently known impacts are linked to three major extinction events: *Wilkes Land* for the massive Permian–Triassic extinction event (crater diameter 310 miles/500 kilometers), the *Popigai* impact for the Eocene–Oligocene extinction event (crater diameter 68 miles/110 kilometers), and *Chicxulub* for the Cretaceous–Paleogene extinction event (crater diameter 123 miles/198 kilometers).

The *Chicxulub* impact event in the *Yucatán* Peninsula region of Mexico has been dated utilizing tektite core-samples as occurring 66,038,000 years ago (± 11,000 years). The *Chicxulub* impactor had an estimated diameter of 9.3

miles (15 kilometers), and released energy estimated to be equivalent to 10 billion Hiroshima A-bombs (100 trillion tons of TNT). The *Chicxulub* asteroid blasted out a crater 123 miles (198 kilometers) in diameter and 20 miles (32 kilometers) deep, well into the continental crust of the region, vaporizing thousands of cubic miles of rock.

The actual results of this type of impact are essentially impossible to comprehend. The initial impact generated a thermal-fireball reaching 36,000 degrees Fahrenheit, instantly incinerating everything within 2000 miles (3220 kilometers) of the impact zone and igniting forest and brush fires worldwide. A 12.5+ earthquake more powerful than anything ever experienced or measured by humans shattered thousands of square miles of landmass, followed by a phenomenal mega-tsunami estimated to have been over 16,300 feet high (4970 meters high).

At just over eight minutes post-impact, ejecta began to spill down, smothering the burning continents beneath a thick blanket of glowing hot particles and ash. Close to the impact zone, the ground was buried beneath thousands of feet of rubble, triggering a shockwave that tore outward from the impact region at 600 miles (965 kilometers) an hour, scattering burning debris and leveling anything that was still standing. Seawater flowed into the immense impact crater and remained boiling hot for several thousand years after the event.

The *Chicxulub* asteroid strike devastated our planet. The great non-avian dinosaurs, who had been earth's dominant species for 170 million years, were demoted to mere museum exhibits. All land-based and ocean-based ecosystems worldwide were profoundly disrupted, effectively eliminating between 75 and 95 percent of life on our planet, with gravely deleterious effects on flora and fauna lasting some 30,000 years after the event.

The impacts or air-bursts of smaller asteroids or comets can annihilate entire continents and disrupt climate worldwide for centuries, as happened, to name a few known examples, circa 12,900 B.C., 10,770 B.C. (the 'YDB' event), 7600 B.C., 4400 B.C., 3150 B.C., 2345 B.C., 1628 B.C., 1159 B.C., and 536 B.C. Historically, scientists estimate that the earth has been struck by asteroids and comets over *three million* times. (Asteroids are far more common. As of late 2017, JPL had identified 17,506 known Near-Earth Objects in orbits that come very close to our planet: 17,400 are asteroids and 106 are comets. And more are discovered all the time; 1,996 Near-Earth

Asteroids were identified in 2017, 1,887 in 2016, and 1,566 in 2015. In 2017, 52 known asteroids hurtled past earth within one lunar distance, or about 238,855 miles, an infinitesimal distance in an astronomical context.)

Every day the sea encroaches somewhere upon the land, as within centuries our great coastal cities will be submerged, or the land upon the sea, as volcanic lava flows expand islands and continents. Over millenniums, widely ranging temperatures cause sea levels to rise and fall by hundreds of feet; immense sheets of ice invade and retreat; full-margin rupture megathrust earthquakes and super-volcanic eruptions radically change topography; vast regions of landmass are buried, lakes and inland seas become valleys, valleys fill, river canyons deepen, mountain ranges weather away, and some, like the *Himalayas*, continue to rise and shift through the action of plate tectonics. To the geologic eye the surface of the earth is a fluid form.

The existence of evidence of exceedingly ancient civilizations, coupled with the remaining traces of their advanced technologies and abilities, raises many profound questions. How were such accomplishments achieved long before the dawn of known history? How did small stone-age cultures rise to the level where they were able to construct vast cities and immense megalithic complexes?

Archaeologists and other specialists point out that many of those constructions—such as the Great Pyramid at *Giza* or the incredibly precise andesite stonework at *Puma Punku*, to site just two examples—would even today be extremely difficult to duplicate, and certainly impossible to surpass.

The whole theory of progress hesitates before these silent monuments in stone. Where did the extraordinary knowledge, motivation and sophistication necessary to create such unprecedented structures come from?

Brief excerpts from Chapter 4, *Evidence of a Paleocene Civilization*:

"*There are hundreds of thousands, if not millions, of undiscovered ancient sites across the globe. There are so many previously unknown sites and structures all over the world . . . what satellites help to show us is we've actually only found a fraction of a percent of ancient settlements and sites all over the world*." —Sarah Parcak, Ph.D., Satellite Archaeologist, Professor of Anthropology and Director of the Laboratory for Global Observation, recipient of the TED Prize

Our most advanced satellite technologies recently enabled a stunning discovery. During high-altitude flights designed to test instruments planned to be utilized on future NASA global survey satellites, something unprecedented was detected.

Remote sensing images from NASA test missions over Antarctica revealed what researchers say is evidence of an ancient settlement lying beneath 1.4 miles (2.3 kilometers) of ice. “There’s very little margin for error when it comes to individual photons hitting individual fiber optics, which is why we were so surprised when we noticed these structures on the imagery,” a project scientist with NASA’s Goddard Space Flight Center explained. “As of now we can only speculate as to what these features are, but the launching of ICESat-2 in 2018 could lead to other major discoveries and a better understanding of Antarctica’s geomorphological features. There are possibly many other additional sites that are covered with ice. It just shows us how easy it is to underestimate the size, scale, and age of past civilizations.”

Archaeologists who have examined the images, the expert analysts from the Department of Archaeology at the University of Calcutta, believe that they show clear evidence of a large settlement or city beneath the ice sheet. “*These are features of intelligently-made structures, resembling some sort of pyramidal and rectangular buildings. We clearly have here evidence of advanced engineering. The only problem is that these images came from Antarctica under two kilometers of ice. That is clearly the puzzling part, and we do not have any explanation for this at the moment*.”

Puzzling indeed. Antarctica is the coldest, most desolate place on earth, a realm of barren mountains rising from a 5.4 million square mile (13,986,000 sq/km) landmass buried beneath thick sheets of ice. Yet this current icy version of Antarctica turns out to be exceptional. For most of the past 135 million years the south pole was a subtropical paradise. “It was a green beautiful place,” relates Jane Francis, Ph.D., Professor of Paleoclimatology, Leeds University School of Earth and Environment, Director of the British Antarctic Survey. “Lots of furry mammals including possums and beavers lived there. The weather was tropical. It is only in the recent geological past that it got so cold.”

The “recent geological past” that Professor Francis refers to is of course based on geological time scales, which are truly epic, keeping in mind that the age of the earth is approximately 4.54 billion years (4,543 million years, ±

47.5 million years, based on radiometric dating, which reveals the relative abundances of elements that formed as radioactive uranium decayed over billions of years).

It is estimated that the ice sheets now covering Antarctica formed only about 35 million years ago. For the 100 million years or so prior to that time, the continent had been entirely ice-free. Even after the tectonic plate on which Antarctica is located had drifted to its present location, the continent's climate remained subtropical. Then, approximately 35.5 million years ago, ice formed across most of Antarctica, excluding only the higher mountain regions.

Of course, the question immediately arises: How could complex structures exist on land covered by a over a mile of ice that's been there for *35 million years*? In searching for an answer, we're presented with a number of developing theories, each with varying degrees of evidence.

Additional excerpt from Chapter 4, *Evidence for a Paleocene Civilization*:

When it comes to the hunt for advanced civilizations that might exist across the cosmos, one must deal with the fact that the universe is about 13.8 billion years old. In contrast, complex life has only existed on earth's surface for about 540 million years (estimated from trace fossils of tracks and burrows left by organisms capable of movement in sediments located in the *Corumbá* region of western Brazil). Moreover, humans only developed industrial civilizations in the last 300 years. This raises the possibility that other industrial civilizations might have been around long before human ones ever existed—not just on other planets, but on earth itself.

This is a serious question, and serious scientists are working on determining what traces these potential predecessors might have left behind, calling this possibility the "Silurian" hypothesis. See, e.g., *The Silurian Hypothesis: Would it be Possible to Detect an Industrial Civilization in the Geological Record?* G. A. Schmidt, Director, NASA Goddard Institute for Space Studies; A. Frank, Department of Physics and Astronomy, University of Rochester, *International Journal of Astrobiology*, April 2018.

We're used to imagining ancient civilizations in terms of Indiana Jones adventures: jungle-covered caves and pyramids, sand-covered tombs, hidden temples, sunken statues, subterranean ruins, and so on. These kinds of

artifacts from previous cultures are fine if, like Indy, you're only interested in timescales of thousands or tens of thousands of years. But if you wish to roll the clock back tens of millions of years, things get far more complicated.

When it comes to direct evidence of an advanced civilization—things like cities and roads—the geological record does not extend back past the Quaternary period, which began 2.6 million years ago. For example, the oldest large-scale stretch of the earth's ancient surface lies in the *Negev* Desert, and it's only 1.8 million years old. Surfaces older than that are only visible in cross section via something like a cliff face or rock cuts. Go back much farther than the Quaternary and everything has been turned over and over, churned and recycled by plate tectonics, and been crushed to dust.

Additionally, if we go back millions of years, we're not talking about human civilizations anymore. Anthropologists amuse themselves by mischievously shuffling the date of the first appearance of *Homo sapiens* on our planet, but the earliest tentative dating runs to between about 300,000 to 700,000 years ago. The earliest excavated 'Middle Stone Age' tools date to 320,000 or so years ago, yet other more primitive cutting stones made of local rock have been dated to about 499,000 years ago, at *Olorgesailie*. Evidence recently found in the Philippines suggests that a *Homo* species, possibly *Homo sapiens*, crossed the ocean from mainland Asia to the Philippines—conceivably aboard uprooted trees or some kind of primitive watercraft—about 709,000 years ago (± 68,000 years). See, *Nature*, May 2 2018.

Whatever the date of the first actual emergence of *Homo sapiens*, the investigation of an advanced civilization existing on our planet *tens of millions* of years ago must shift from "*Homo sapiens*," or any of the many archaic humans, to a species that would be of either terrestrial or more likely extraterrestrial origin.

* * *

Extensive evidence supports the theory that an advanced, non-human species created a civilization including complex structures on the Antarctic continent approximately 55.5 million years ago, and may have inhabited their civilization's infrastructure for 300,000 or more years. This discovery, if confirmed, will represent the greatest archaeological find of history.

Explore this fascinating mystery and its profound implications. Who were the builders? From where did they originally come? When the city was

abandoned and the inhabitants departed, where did they go?

*Earth's First Civilization: Antarctica, 55 Million B.C.*, very briefly excerpted above, is a truly incomparable book for anyone interested in expanding their knowledge and personal power, and especially fascinating for anyone interested in the realities behind the mysteries of Antarctica, the legends of antediluvian civilizations, and ancient extraterrestrial influences. 2020 Edition, Kindle e-reader page count 312. Available worldwide, including the U.S. Amazon Store here, the U.K. Amazon Store here, the CA Amazon Store here, the DE Amazon Store here, the AU Amazon Store here, and for India and Nepal here.

GO TO: *True Experiences with a Sorceress of the 'Four Portals'* *A Great Master Speaks*, c. 1370 B.C. *Ancient Egypt, Extraterrestrial Origins* *Earth's First Civilization: Antarctica, 55 Million B.C.* *In The Valley of Supreme Masters, A Chronicle of Power* Book List & Descriptions Guide to Individuals Appearing

## Excerpts from Book One of '*In The Valley of Supreme Masters*'
## ***A Chronicle of Power***
## **Part 1 - *Revelations of a Paranormal Kind***

*"What you are exposed to and what you are taught, from a very early age through your entire life, largely defines and determines perception, and that conditioning ordinarily excludes all but a tiny reflection of the true reality and the true nature of your inherent power. The reality of the masses is a consensual, communal reality. It is a pinhole through which they perceive only an infinitesimal portion of the Real*." —Master Amrita

This is where it all began. The following excerpts are designed to give you an idea of the book's contents; they may not be in chronological order and the majority of chapters are not excerpted. A space between lines indicates the end of one excerpt and a jump to the next excerpt. A handy reference guide to the individuals appearing in the book series is available here. For easy navigation, clickable links to the table of contents and each chapter of this volume are included following the reference guide.

The village is small and ancient, yet very beautiful. Seemingly overhead, rising nearly six miles into the sky, towers the great *Himalayan* massif of

*Dhaulagiri*. Far above, magic colors appear, shimmer and disappear, silent reflections in clouds that sail across iced granite on high, swift journeys.

Nestled in a valley below the snowfields, in dense emerald-green forest by a pure azure lake, the village spreads its river-stone structures. To the north, eagles glide in the sunny mist; the clouds drift and a high forest comes into view, threaded by waterfalls. To the east, across the crystal lake, more shining waterfalls flow down out of the clouds. As I gaze, *Dhaulagiri's* peaks appear and vanish in the lavender and gray of high clouds.

This village is so exceedingly remote, and its existence so mythical, that it does not appear on official maps; on olden maps it is sometimes marked as *Bhala*, or *Bhalapada* (Sanskrit; path to *Bhala*). Yet it has at least one other, more vital name: *Siddhalaya*. *Siddha*, in Sanskrit, denotes a high adept or master; *alaya* means the abode of—for this is said to be the Village of the Masters.

The lamas (in Tibetan, a spiritual teacher or mentor) who preserve and transmit the traditions of *Siddhalaya* relate that great adepts have sojourned here periodically over the centuries. This tradition recounts that Shakyamuni visited the masters that appear in this valley, and that it was here that he came, as the historical Buddha, when he last left India. ("Come Amanda, let us go to the mountains.") Some say that Shri Krishna visited this village some five-thousand years ago, and that this was the destination of the young philosopher-adept Shankara when he embarked upon his final journey north. No ordinary person can say if these traditions are simply legends, or truth, or some mixture thereof; yet perhaps it does not matter, for I am told that the masters visit *Siddhalaya* still.

How wonderful it feels to be in this place. It seems like a dream. As I write this, I smile over the short—and until now the sole—entry I wrote almost three months ago to begin this, the first diary of my journey.

Today I leave for Kathmandu. The most striking thing about my departure is its suddenness. I have twice before journeyed to the *Great Himalayan Range*; both trips required many months of planning and preparation. Travel arrangements and the acquisition of trekking permits, especially the latter, can take, in some cases, a year or more. This time everything falls into place in a strangely effortless manner. Even so, my reasons for this journey are ambiguous. At time, in moments of lucidity—or is it doubt?—they seem to be only the most shallow of intellectualizations: I need time away from my studies; I am restless, deeply restless, as if seeking something yet unknown; I

love the great mountain regions, the beauty, the solitude, the serenity, the challenge; I need distance and clarity to decide whether to pursue work in physics or to focus primarily on philosophy—I have endeavored in these fields for years, a decision must be made. I need, or desire, or want . . . what?

Yet none of these reasons seem as real as whatever is drawing me to the vast wilderness of the *Himalaya*. I lack even a specific destination; I have only the image of a village in a valley deep within the towering ranges, a village that I know solely through a recurring dream; and although this dream is at least somewhat corroborated by references, albeit obscure—in rare books, the writings of sages and mystics, the journals of early explorers—there is no certainty that it exists.

Then there is the advice of the Hopi Indian shaman with whom I spoke nearly six months ago. "You must follow the trail of your Spirit," he said.

I asked how such a trail could be known.

"It cannot be known by ordinary means. Spirit trails are invisible. You follow by intuition and observation. The trail will be clear of obstacles. When off the trail, many obstacles will be found. When you meet resistance, you are off the trail. Look for happenings, look for signs. You must feel your way along, carefully watching, watching, always watching."

One thing is certain. In recent months, all circumstances and events in my life have channeled me toward this journey. And the preparations for this trip have been uncannily free of resistance. I feel propelled. Perhaps I am on the trail of Spirit. Where, I wonder, does such a trail lead?

Today may provide a hint. In midmorning a man appears, a man that all here call a "master," walking with the High Lama of *Siddhalaya* and several others down the wide stone steps. They present a festive air, with the others, who I have been told are students, beaming and chatting quietly. I draw closer and sit near to where they gather, overhearing the end of the master's comments.

"How necessary it is to daily renew and consistently strive for a greater realization of the majestic principles of consciousness, of their ultimately overarching nature, and of their transcendence of all physical law. Through your striving, through your attainment of clarity and focus, and through your intent, you have begun to open your awareness. Yet listen well, for I tell you that not one among you yet has the faintest comprehension of the true depth and breadth of the invariant principles. By them you may access virtually measureless wisdom and power, for they are as vast as the universe, and

equally as infinite. The only restrictions are those that you yourself create, by imposing limits upon your own power, and boundaries upon your own awareness.”

The students nod approvingly, as if they understand.

The master smiles. “Do not forget, the more developed the individual consciousness the more persistently it will seek its true source, like a child strayed from its parent, or a wanderer longing for home. If it is capable of patient study and meditation, it may find the ladder down which it came, and will climb back to its heights. If you desire the unseen essence passionately, and strive with dedication, then surely, perhaps in some moment when all the noise of the senses is stilled, you will find yourself one with true reality.”

Whatever this man may be, he is a master of controlled complexity. Yet one must be on guard against learned obscurity. In this reaching toward the Orient and the Infinite, it is wise to recall that the first and perhaps final lesson of philosophy is that we may all be mistaken. Even so, despite their voluptuous mysticism, I find these remarks strangely moving; even a foreign skeptic can share the feeling and envy the hope.

It is clear and cold at first light. The horizon’s circle panorama of towering peaks shines ice-cold-white in the sun. I take a bracing dip in the lake, steps from my campsite. I’m excited to visit the village again; I find myself so intrigued by its people and sights that I scarcely slept. Never before in my travels through any mountain region have I seen a community and its people so well-ordered. All I can compare it to are a few small hamlets I’ve encountered in the Swiss Alps, where it seemed as though I stepped into the pages of a storybook; where all the people were kind, presentable and gracious, and where the village itself looked as if it had been created by a marvelously skilled and well-funded film production crew. *Siddhalaya* village is perfectly natural, and this is the mystery; it is exotically surrealistic in its perfection.

Between the neat village homes and the lake are a series of beautiful courtyards, graced by wide stone steps leading down to the water’s edge. Strolling down to these courtyards, I am pleased to see that Lama Karpa, the High Lama of *Siddhalaya,* is again present with the man referred to as a master. Everyone seems to accept the presence of this man—said to be a true adept—as quite normal and not occasion for any special activity.

This morning there is a jaunty young fellow—a nomadic Tamang trader

and transporter, sporting a flute and colorful vest—who descends the steps and approaches with his wife and child. The wife is scarcely more than a child herself, petite and pretty, smiling happily. Decked with silver-beaded necklaces, she cradles a baby girl who looks, much like her mother, to be thoroughly happy with all things.

The young man, jaunty as he may be, appears hesitant to address the master directly, so looks shyly to the lama. "I wish to know what spiritual practices are most important to pursue. You see, my life is very busy, with my wife and child and mountain ponies. I must support myself and my family, and have found a fine and honest business. My responsibilities are very demanding. I cannot devote a great deal of time to spiritual matters."

The master smiles. "There is nothing in this or any other life that is not a spiritual matter. Each belief, each thought and image, each word, each action creates that which you experience in each successive moment of your life. Therefore, let each and every thought, image, word and action reflect what you most desire and nothing else. By so doing, each and every moment will be a spiritual matter, which is to say that each moment will reflect a conscious use of your own creative power. Is this clear?"

This is notably mystical, I think, and far from clear, at least to me. Emboldened by opportunity, I move closer and sit near this man. He turns his gaze to me; his eyes possess an extraordinary depth and clarity. I have an unusual feeling, a tingly sensation of lightness. I take a breath and ask, "I am interested in knowing . . . everyone here refers to you as a master. What exactly does that mean, what is it to be a master?"

He looks at me, clearly amused. "It is only that which others call me. Yet perhaps a master can be simply thought of as someone who set forth on the path before you. For there is nothing that I do that you cannot do, and there is nothing that I am that you are not. Your path so far has led you here, a very rare occurrence."

I nod. "I feel lucky to have found this place."

Now he appears even more amused. "There are rules to what you call luck. For the wise nothing is chance. Do you know where your path will now lead?"

"I really have no idea."

"No, I suppose not, at least in your waking moments. Consider carefully what you have so far encountered, and be assured that it is only the beginning."

This is interesting, so I ask the obvious question. "What do you mean?"

He gazes at me. "The path you are on will lead you through adventures, experiences and discoveries beyond your current ability to imagine."

"Really?" I ask, with a bit more skepticism in my voice than I intended.

He stands and smiles down at me. "Yes, quite so. Your life is a state of mind, it has no boundaries. I advise you to reflect on that."

"I will, but these things beyond my ability to imagine? I'd really like to know what you mean."

His smile fades. "Choose other desires."

I must appear disappointed. His smile returns. "I cannot say more; it is impossible to transform experience and discovery into words, for they move in a world beyond your logic and intellect. One must learn to recognize forces behind experiences, and desires behind discoveries. You will see." He turns to leave, then stops. "And continue to pay attention to your dreams; though they may seem at times obscure, they repay unraveling."

Among the treasures of this incredible valley is *Siddhalaya* gompa (Tibetan; *dgon-pa*, monastery), although I have been informed that *Siddhalaya* gompa is not a true monastery, but rather a "retreat in the solitude." An imposing and stirringly beautiful structure, it rises two and three levels, said to have been built in sections over hundreds of years. Set to the north and some distance apart from the village, the gompa is positioned against a long, high cliff, a cliff unlike any I have seen elsewhere in the *Great Himalayan Range*, or in any mountains. This apparently igneous rock is composed entirely of a milky, translucent white quartz-granite. When illuminated by the sun, it glows with a sparkling radiance. The gompa itself is built from blocks of this same unusual material, cut and fitted with remarkable precision, hence presents a strikingly beautiful sight—inside and out—a gleaming white structure set beneath a shining white cliff.

On the gompa's west side there is an exquisite courtyard, shaded by huge oaks and ornamented by flowering shrubs. Here the lamas teach, and here the masters occasionally appear, sometimes to instruct, more often to assist students in complex visualizations. An adept's mere presence, I am told, engenders higher states of conscious awareness than could usually be achieved. Beyond the oaks, in the granite and evergreen, the lake of turquoise glitters beneath the snow peaks.

I am consistently struck by the remarkable beauty of this remote, mountain-rimmed valley and the *Siddhalaya* gompa. To even approach the structure is to experience a feeling of peace and well-being, and to be enlarged with an awareness of exceptional beauty. Today I sit high on a snowfield, gazing about—up at the immense mountains and down upon the lake and village and gompa—it is all ethereally dazzling. I am filled with a serene happiness, a radiant joy of being here, of being alive, of simply being. "Sometimes," wrote Thoreau, idly drifting on Walden Pond, "I cease to live, and begin to be."

From this height, and the manner in which it is set against the high white cliff, the gompa does not appear overly large, yet it seems so inside. I have explored much of the interior, but certainly not all; certain passageways seem forbidding in some manner, which I take as an intuitive sign to stay out, at least for now. There is much mystery about the place. There are passageways which, when traveling them, seem to go much farther than it looks as if they could from the outside—is this an illusion? Twice I have glimpsed gatherings of people whom I have never seen before, and have yet to see again. And the many large rooms, could they all exist inside this building I am staring at? I have sat in library rooms which hold thousands of manuscripts and scrolls; those rooms alone seem like they would take up much of the structure I see from this bright, cold vantage point.

I have been up on this snowfield for hours; I must be careful for snow blindness comes on quickly at these altitudes. I have forgotten my dark goggles, so pull out a handkerchief, cut a slit in the center, and tie it around my head. The Sherpas claim this works as well as any goggles. I doubt it, but they are very skilled at making do with what may be found at hand. And one cannot really question their experience with these vast mountain regions, or their outgoing desire to help. This wonderful attitude is by no means common, even in unsophisticated people; I have encountered it before only among the Eskimos. It is thought that, in pre-history, the nomadic Mongol ancestors of both Tibetans and Native Americans originated in the same region of northern Asia. Possibly the Sherpas' sense of life and freedom results in part from a common heritage; more likely it is the result of the Tibetan spiritual tradition, unlike any other on this planet.

The gompa beckons, although to visit, I have found, is much more of a setting out than a dropping in. I descend through crisp air and soft snow, hip deep, then knee deep, then forest carpeted in needles and laced with rushing

crystal brooks. A hill fox hurries by, ignoring me, intent upon his hunt. Ravens wheel around the pines; landing they rustle and scratch in the fallen needles. Arriving in front to the gompa, I stomp snow and mud off my feet, remove my boots and wander in, thinking of perhaps meditating in one of the many rooms set aside for that purpose. I stroll through the main hall, and turn instead into the lower floor library. I see a door open into another book-lined room, one I have yet to explore. Here are books in several languages devoted to the geographical and geophysical history of the *Great Himalayan Range*.

On one wall of this room is set a huge map, obviously very old, made of a fibrous material, like palm leaves, somehow treated in a way that has allowed it to withstand the stress of time. The map is boldly, beautifully and precisely executed and, from what I can tell, remarkably accurate geographically. It bears strange symbols, like runes, entirely unintelligible. I peer closely and see a string of symbols next to the small bluish mark that I take to represent *Siddhalaya*.

"What is it you see?" says a voice directly into my ear. Having been so absorbed I am a bit startled, and turn to see a figure with long, jet-black hair and extraordinarily deep, glinting black eyes. I am a bit wary of this man. He is called Kenji; an individual surrounded by impenetrable mystery, at least according to Jampla.

Author's Note: Jampla once told me, after many cups of chang, that Kenji is many things, some unimaginable, but among them a "sorcerer," an immensely powerful practitioner of the white magic of the old B'on religion. This is not staggeringly implausible, as such men certainly existed, but the claim is discredited somewhat by Jampla's further story of once having seen Kenji fly over the lake on the back of a snow leopard. Chang is the local brew made from fermented barley, and is, to me at least, an acquired taste, certainly, with an acquisition period that must extend over a long period of time; less than a decade would not do.

I have glimpsed Kenji a few times at the gompa; the lamas refer to him as a caretaker, though I have never seen him engaged in any such activity. However, if this is his task he is very good, as the gompa and surrounding courts are impeccably kept.

Sorcerers traffic in runes, I think; if that's what he is, perhaps he knows these symbols. "Kenji," I ask, pointing, "this blue mark, does it represent *Siddhalaya*?"

“It does,” he replies.

“Do you know what these symbols mean? They look a lot like hieroglyphics.”

“They would, they are similar, yet actually a form of ideographs. Such symbols preceded the ancient language of Senzar, and gave it birth. Senzar was the progenitor of the original languages of Egyptian and archaic Sanskrit.”

“Can you read them?” I ask.

“Naturally.”

“What do these symbols at *Siddhalaya* mean?”

He gazes at me, unblinking, not looking at the map. “Literally, they say, ‘Here exists the gate.’”

This, I think, is delightfully mystical. “Gate to what?”

He continues to peer at me, directly into my eyes. A half-second smile flashes across his face, then his gaze becomes even more intense, uncomfortably so. “To whatever you can imagine. To anything. To everything. Perhaps to nothing.”

I don’t know exactly how to respond to this; there is something eerie in his voice. “That’s very cryptic,” I say, “could you be more specific?”

“No,” he says. “Not in the least. It is what you would call a legend, a prehistoric legend at that. This map is very much older than you can believe.”

“How do you know? Perhaps you mis-estimate me.”

“Perhaps. But what if I told you the map was a thousand years old?”

“That seems believable,” I observe.

“Really? Then where do the limits of your belief lie? What would you consider to be believable, unbelievable, possible, impossible? Is two-thousand years too old? Five-thousand? And what if I were to tell you that this map is over twelve-thousand years old? What then would you say?”

I stare at the map, disregarding the last but wondering if it might actually be a thousand years old.

“Does your belief or disbelief change what is?” he presses.

“Actually, Kenji, I don’t think my beliefs change ultimate reality the tiniest bit, if that’s what you mean by what is, but they do serve as a primary determinate of my experience of that reality.”

Kenji’s eyes brighten. “An excellent answer. I scarcely think I could have said it better. And just how far do you think the effects of your beliefs can lead in your experience of reality?”

“Honestly, I’m not sure,” I reply.

“Very few are. It is something that extends beyond the imaginative ability of all but the enlightened, and even escapes some of them, I’d say.”

Excerpted from: *In The Valley of Supreme Masters* - Book One - *A Chronicle of Power*, 2020 Edition, Kindle e-reader page count 728. Available worldwide, including the U.S. Amazon Store here, and the U.K. Amazon Store here, the CA Amazon Store here, and the AU Amazon Store here.

See also: *In The Valley of Supreme Masters* - Books One & Two - *The Full Series*, 2020 Edition, Kindle e-reader page count 1285. Available worldwide, including the U.S. Amazon Store here, the U.K. Amazon Store here, the CA Amazon Store here, the AU Amazon Store here, the DE Amazon Store here, the FR Amazon Store here, and for India and Nepal here.

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# - Section IV: Source Information -

## Book List and Descriptions

From the Publisher, for the Reader’s Convenience: Wisdom Maters Press publishes a large number of books based on the journals and field notes of M.G. Hawking’s five years in the *Himalayan* regions of Nepal and Tibet, for very good reasons, so many books in fact as to be a bit puzzling to readers. The primary series is quite straightforward, yet the selection of companion books is complex. Many of these companion books are very specialized, covering specific topical, methodological, experiential, and/or scientific material and, in certain books, how that relates to a number of subjects, including ancient mysteries, lost civilizations, recent revelations from the field of quantum physics, and other significant issues. To clarify our library, we assembled this book list to let interested readers browse and formulate an idea of each book’s content to determine which one(s) they may wish to read.

**Notes:**

1. This list provides a brief summary of the subject matter of each book. We consider this to be an *essential service* to assist our readers in making informed decisions as to which books interest them and which books may not. If you have questions regarding any of our books, please don't hesitate to contact us directly via wisdommasterspress "at" gmail.

2. For more complete information on each book, click the appropriate link to visit the book's Amazon page. Once there, you can see the full book description and use the 'Look Inside' feature to see the table of contents and the beginning of the book's content.

3. To view our current book deals and other news, please see our newsletter. Join our community mailing list here and receive free books, discounts, book updates and other news. Additionally, we provide manuscript copies for qualified Research Centers, and for Museum, Library, and University Collections.

4. Kindle page counts are derived from Amazon's 'Kindle Edition Normalized Page Count' system (KENPC, V1.0), which attempts to estimate a book's page count in a way that works across most formats and devices. Actual page counts can vary significantly depending on the reading device you're using.

## '*In The Valley of Supreme Masters*' Book Series

About this Series: *In The Valley of Supreme Masters* began as a test of the introduction of extremely rare material, combining an adventurous narrative with an unprecedented level of esoteric information, and has met with enthusiastic success. Originally introduced as *The Living Part of a Legend* book series (volumes 1-4), these new editions have been restructured under the supervision of the author, contributors and editors.

### • *In The Valley of Supreme Masters* - Books One & Two - *The Full Series*

2020 Edition, Kindle page count 1285. Available worldwide, including the U.S. Amazon Store here, the U.K. Amazon Store here, the CA Amazon Store here, the AU Amazon Store here, the DE Amazon Store here, the FR Amazon Store here, and for India and Nepal here. Please see excerpts from this book here.

Also available as individual volumes:

• ***In The Valley of Supreme Masters*** **- Book One -** ***A Chronicle of Power***

2020 Edition, Kindle page count 728. Available worldwide, including the U.S. Amazon Store here, and the U.K. Amazon Store here, the CA Amazon Store here, the DE Amazon Store here, and the AU Amazon Store here.

• ***In The Valley of Supreme Masters*** **- Book Two -** ***A Magic Journey Into the Infinite***

2020 Edition, Kindle page count 640. Available worldwide, including the U.S. Amazon Store here, and the U.K. Amazon Store here, the CA Amazon Store here, the DE Amazon Store here, and the AU Amazon Store here.

## Companion Volumes

Each of the following companion volumes focuses on a combination of specifically related topical, methodological, experiential, archaeological, cosmological, quantum mechanical, and/or other material.

• ***Mystic Wisdom of the Masters, The Esoteric Knowledge of Great Adepts***

This new edition of our original foundational digest of discourses from and conversations with the masters that Hawking encountered in an isolated region of the *Himalayas* is an excellent and comprehensive exploration of the wisdom, knowledge and practices of highly enlightened individuals. This book is organized by each individual master's conversations and discourses. Includes extensive Anthological and Supplemental Sections. 2020 Edition, Kindle page count 432. Available worldwide, including the U.S. Amazon Store here, the U.K. Amazon Store here, the CA Amazon Store here, the DE Amazon Store here, and the AU Amazon Store here.

• ***A Great Master Speaks, Immense Powers of the Ancients Revealed***

Platinum Edition Book. *A Great Master Speaks* reveals the foundational knowledge and techniques of the great Egyptian Master *Kalika-Khenmetaten*. This book includes never before published excerpts from her manuscript *The Golden Crown*, written three-thousand-three-hundred years ago, along with the full account of its discovery. Under the patronage of the successive kings *Amenhotep* III and *Amenhotep* IV (*Akhenaten*), Kalika produced her manuscript, *The Golden Crown*, for important reasons. It is to some extent a manual, a comprehensive guide to reaching higher awareness, written by a

supreme master for masters, but not only for masters. Kalika intended that it could be utilized by persons of requisite ability to reach, through their own efforts, significantly expanded levels of awareness. It sets forth essential principles of consciousness, methods of meditation, visualization, and techniques to enable and master the creative powers that inevitably accompany a growth of conscious awareness. 2020 Edition, Kindle page count 445. Available worldwide, including the U.S. Amazon Store here, the U.K. Amazon Store here, the CA Amazon Store here, the AU Amazon Store here, the DE Amazon Store here, and for Egypt here. Please see excerpts from this book here.

***• True Experiences with a Sorceress of the 'Four Portals'***

Platinum Edition Book. Based on the archived field notes and journals of explorer M.G. Hawking's five years in the *Himalayan* regions of Nepal and Tibet, this remarkable book contains detailed narratives of Hawking's experiences and conversations with *Mani Choejor*, a true *B'on* sorceress. To say that Mani is rare and exceptional would be to gravely understate the case. Born in Tibet, she was raised and mentored in an ancient *B'on* monastery by an Abbot known to be a *B'on* master of great power, one of perhaps two or three remaining teachers of the primeval esoteric arts of *B'on* magic, or 'sorcery,' the knowledge of the '*Four Portals*.'

These highly esoteric teachings set forth techniques of powerful elemental magic, or "sorcery," and are of extreme antiquity. The first extant traces of these teachings are thought to have appeared as part of the esoteric lore of the pre-Tibetan *Zhang Zhung* culture that arose on the *Qinghai-Tibet Plateau* some four-thousand years ago, but they are believed to have originated far earlier. Being an exceedingly restricted body of knowledge, said to convey enormous powers, the teachings disappear from the historical record for some twenty-six centuries, not to reemerge until the 7th century A.D. in the arcane scriptures of the ancient pre-Buddhist *B'on* religion, as found in the *Himalayan* highlands of Tibet.

This book discloses extensive, first-hand accounts of Mani's demonstrations of psychokinetic powers and in-depth descriptions of her apprenticeship and the esoteric knowledge that enabled her to attain such extraordinary abilities. 2020 Edition, 23 Chapters, 32 Subsections, Kindle page count 422. Includes Reference Citations and a Supplemental Material Section. Available worldwide, including the U.S. Amazon Store here, the

U.K. Amazon Store here, the CA Amazon Store here, the AU Amazon Store here, the DE Amazon Store here, and for India and Nepal here. Please see excerpts from this book here.

• ***Ancient Egypt, Extraterrestrial Origins***

Platinum Edition Book. The ancient creation stories of indigenous cultures worldwide relate that their progenitors came from the sky or the stars. Egyptian texts speak of their "bringers of knowledge" coming from *Sahu* and *Sopdit* (Orion and Sirius). The builders of *Teotihuacan* describe their gods as having descended from the heavens. Native Americans recount that their antecedents were "The Sky People" or "Star Beings." The pre-Tibetan *Zhang Zhung*, the Maya, the pre-Incans, the Sumerians, and so many others, all express precisely the same story in diverse symbolic languages—their ancestors came from the stars, bringing advanced knowledge and the gift of civilization. These cultures were greatly separated both geographically and chronologically, yet their creation stories are strikingly similar. What could explain this?

This book explores answers to that question through three encounters the author and his companions had with individuals they believe to have been the true "celestial goddesses" of *Himalayan* legend, and how the extensive knowledge and teachings of the celestials relates to the profound accomplishments and knowledge of Ancient Egypt. Reveals the extensive teachings the celestials conveyed during the encounters, including astonishing revelations about the Universe, the origin of civilization on our planet, and our life and true power. Includes an extensive examination of Ancient Egypt and recent discoveries by astronomers and astrophysicists. 2020 Edition, Kindle page count 335. Includes Reference Citations and a Supplemental Material Section. Available worldwide, including the U.S. Amazon Store here, the U.K. Amazon Store here, the CA Amazon Store here, the AU Amazon Store here, the DE Amazon Store here, and for Egypt here. Please see excerpts from this book here.

• ***Earth's First Civilization: Antarctica, 55 Million B.C.***

This book explores compelling evidence that an advanced civilization existed on the Antarctic Continent in the Paleocene epoch, the proof a number of other mysterious cultures existing prior to the last glacial period, i.e., long before the threshold of known history, along with the possible origins of those long forgotten civilizations. Contemporary research reveals a stunning

antiquity of civilization on our planet as archaeology unearths buried civilizations and discovers long submerged cities. The evidence of exceedingly ancient civilizations, coupled with the remaining traces of their advanced technologies and abilities, raises profound questions.

Previous academic accounts of the origins of civilization have fallen forfeit to evidence from archaeological sites worldwide, including *Thebes* (c. 37,900 BC), *Edfu* (c. 18,000 BC), Turkey (c. 12,000 BC), Bolivia (c. 15,000 BC), Indonesia (c. 22,000 BC), the Bay of Cambay (c. 9,500 BC), and, most intriguingly, on the Antarctic Continent. The stunning discovery in Antarctica, if fully confirmed, will represent the greatest archaeological find of history.

To explore these remarkable finds, this book has four primary purposes: 1) to present archaeological and other competent evidence demonstrating that civilizations of tremendous antiquity once existed on our planet—evidence either known, inexactly known, or currently tentative; 2) to examine evidence regarding the true age of those civilizations; 3) to explore the possible origins of those civilizations; and 4) to reveal the profound esoteric knowledge and technical abilities possessed by the cultures of those civilizations.

Organization: Part I of this book explores the true antiquity of civilization on this planet, examines the ancient traditions and theogonies that shed light on the existence and age of prehistoric civilizations, details the substantial evidence for a Paleocene civilization on the Antarctic continent 55 million years ago, and takes an inside look at recent astronomical and cosmological discoveries.

As the study of antiquity is properly accounted purely academic except as it may be made living knowledge which illuminates and enriches our contemporary life, Parts II and III of this book explore the extremely rare arcane knowledge of the ancient world, along with the powerful abilities that can be attained from the study of that knowledge, ones that convey benefits of great value in our modern world.

A truly incomparable book for anyone interested in expanding their knowledge, and especially fascinating for anyone interested in the realities behind the mysteries of Antarctica, the legends of antediluvian civilizations, and ancient extraterrestrial influences. 2020 Edition, Kindle page count 312. Available worldwide, including the U.S. Amazon Store here, the U.K. Amazon Store here, the CA Amazon Store here, the DE Amazon Store here, the AU Amazon Store here, and for India and Nepal here. Please see excerpts

from this book here.

• ***Mysticism in Nepal and Tibet, The Himalayan Journals of M.G. Hawking***

Free for subscribers to our mailing list, *Mysticism in Nepal and Tibet* is designed for readers new to the books from Wisdom Masters Press and interested in a further exploration of our current offerings.

There has long been a deep desire felt by scholars, both past and present, to recover the silent secrets of the ancient cultures of Tibet and Nepal, to trace the background of their prehistoric spiritual development as derived from ever earlier cultures, and then to discover whatever modern manifestations might still exist in the remote margins of that mysterious world. This desire has exerted a powerful pull on the imaginations of Westerners—historians, philologists, Tibetologists, philosophers, physicists, and psi researchers alike. "*Mysticism has been in the past and probably ever will be one of the greatest powers of the world*." —Yeats

This book presents a comprehensive anthology of excerpts from eight books containing detailed narratives of Hawking's various experiences and conversations with the truly extraordinary individuals he encountered in remote *Himalayan* regions of Nepal and the *Qinghai-Tibet* Plateau. Includes a comprehensive book list with descriptions. This new volume replaces '*Five Years in Nepal and Tibet*,' which has been retired. 2020 Edition, Kindle page count 265. Available worldwide, including the U.S. Amazon Store here, the U.K. Amazon Store here, the CA Amazon Store here, the AU Amazon Store here, the DE Amazon Store here, and for Nepal and India here. Provided as a free book to those who join our community mailing list. If you wish, you may sign-up for that list here, and/or see our current newsletter here.

• ***The Illumination, A Story of the Magic of Life and The Light***

*The Illumination* explores an enlightenment experience encountered by the author while in a remote village in the inner *Himalayas*. Examines the idea that enlightenment is the direct experience of a concept expressed by Eastern mystics and sages since the dawn of history, the philosophy of one mind, of the one-consciousness present in all things. 2020 Edition, Kindle page count 165. Available worldwide, including the U.S. Amazon Store here, the U.K. Amazon Store here, the CA Amazon Store here, the AU Amazon Store here, the DE Amazon Store here, and for India and Nepal here.

• ***Prophecies of a Himalayan Sage***

This book explores a remarkable discussion the author had with a true Sage of the ancient *B'on* wisdom tradition, revealing profound insights regarding a wide range of subjects, including Western civilization at this point in its history and evolution. 2020 Edition, Kindle page count 350. Available worldwide, including the U.S. Amazon Store here, the U.K. Amazon Store here, the CA Amazon Store here, the AU Amazon Store here, the DE Amazon Store here, and for India and Nepal here.

• ***Down the Rabbit Hole, A Mystical Adventure***

This enchanting tale has a message for all ages, that real magic is not an illusion, but something we all possess. A fun-filled, humorous, and enlightening short story for kids and parents alike. 2020 Edition, Kindle page count 97. For Children, Middle Grade, and up. Available worldwide, including the U.S. Amazon Store here, the U.K. Amazon Store here, the CA Amazon Store here, the AU Amazon Store here, the DE Amazon Store here, the FR Amazon Store here, and for India and Nepal here.

Please take a moment to sign-up for our community mailing list here to receive free books, discounts, and other news. Currently free books and new releases can be seen in our newsletter. If you have questions, you may contact us directly via wisdommasterspress "at" gmail. Thank you.

## About the Author and Contributors

M.G. Hawking is an avid traveler, adventurer, and writer. Devoted to exploring remote areas of the globe to discover regions unknown to the Western world, always in search of extraordinary people and experiences, he has found many, especially in the Great Range of the Himalayas, the setting for most of his books. His focus is documenting profound wisdom traditions and revealing the knowledge and power they convey. Hawking is the author of the book series, '*In The Valley of Supreme Masters*,' along with its associated companion volumes. When not traveling, he spends his time working on projects related to presenting books of an esoteric nature with his wonderful team in Northern California. Heather Cantrell, M.Litt., contributor and editor for Wisdom Masters Press, is an experienced world traveler. Having been born in Nepal to British parents who were teachers in various parts of Asia, she has extensive experience in the Himalayas, and is a devoted

equestrian and animal lover. Amber Chellings, M.Phil., contributor and newsletter director, is an avid photographer, outdoor enthusiast and ardent equestrian. Jenna Wolfe, Ph.D., our exceptional research expert, contributor and book content supervisor, is a primary link to our numerous academic technical advisers.

## About Wisdom Masters Press

The purpose of Wisdom Masters Press is to reveal the exceedingly rare esoteric knowledge and practices of profoundly enlightened individuals. Some years ago, while on an extended trek in the *Himalayan* Range, Hawking encountered a remote village deep in the vast wilderness of massive ice peaks, a village called *Siddhalaya*. There he had the privilege of meeting a number of extraordinary men and women—introduced to him as "masters" and "adepts"—possessed of a knowledge and a power virtually unknown in the Western world.

Our team's intent is to bring this knowledge to light. We work very hard to produce volumes that are of exceptional value. In these books you will meet these remarkable masters and hear first-hand their expressions and explanations of the fundamental knowledge, essential principles of consciousness, and methods of visualization that manifest as astonishing creative powers.

Fragments of their knowledge have at various times through the millennia appeared in esoteric literature, in the more profound Eastern philosophies, and in the occult wisdom traditions of various ages. This is to be expected—the knowledge that conveys true power has an primordial origin, believed to have originally been transported to ancient Egypt from an antediluvian, mid-Atlantic civilization of pre-history, long disappeared from our world.

In modern times, splinters of this knowledge have resurfaced in various presentations, although unfortunately absent both the most fundamental elements as well as the most advanced elements of the wisdom system of the supreme masters. As so many people have been deeply disappointed to learn, attaining the ability to directly manifest whatever persons, circumstances and events you desire to experience in your life cannot be truly or fully achieved through simplistic concepts of "positive thinking" or some alleged "secret,"

simply because a great deal is missing in those "new age" writings.

Therefore, we resolved to work diligently to reveal directly from true masters the principles, illumination, guidance and techniques necessary to create a superlative life. This knowledge can wholly transform your experience of this world in every positive way imaginable. It can, therefore, be of great value.

If you wish, you can sign-up for our community mailing list here to receive free books, book discounts, updates, and other news. Currently free books, new releases, and other deals can be seen in our newsletter here. Thank you.

Reference Guide to Individuals Appearing -

Lama Karpa - The High Lama of *Siddhalaya*, mentor

Lama Dhanaga - Second Lama of *Siddhalaya*, teacher, mentor

Master R.K. - Adept of the Egyptian Mystic Tradition

Master Amrita, the "tall one" - Adept of the *Himalayan* Mystic Tradition

Masteress Lemia, Lemia, 'Mia - High Adept

Kenji - A man surrounded by mystery, High Shaman and much more

Sari - An extraordinary young lady, significant other to the author

Shrina - Sari and Chiricu's younger sister, a wonderful but difficult girl

Jampla - Sherpa, Chiricu's husband

Chiricu - Sari and Shrina's older sister, Jampla's wife

Dehtati - Deceased older sister of Chiricu, Sari, and Shrina

Mani - *B'on* sorceress

Fenn - Resident of *Siddhalaya*, originally from Norway, Maxi's husband

Maxi - Resident of *Siddhalaya*, originally from Sweden, Fenn's wife

Chapadu - Treasure Discoverer (*tertoen*) in the tradition of Karma Lingpa

Kammara, Kamma' - Chapadu's wife

Ratna-hava, the Oracle - An unusual Adept, warrior

Shammara, Shamma' - Sorceress, Guardian

Alsia - Sorceress, Guardian

Aani - *Ri-iha-mo*, mountain goddess, “celestial being”

Proci - *Ri-iha-mo*, mountain goddess, “celestial being”

Marit - *Ri-iha-mo*, mountain goddess, “celestial being”

*Padma Sambhava* - the great adept’s Adept, one of a group of eighty-four great adepts, author of some of the most significant spiritual texts in history

*Kalika-Khenmetaten*, Kalika - Supreme Egyptian Adept, author of *The Golden Crown* and *The Crown of Light*, circa 1370 B.C.

*Akhenaten, Amenhotep* IV - King of Egypt from about 1380 to 1362 B.C., Kalika’s patron

Tairanna, Tai’ - Young girl living in *Siddhalaya*

Lakai - Young girl living in *Siddhalaya*

Therika - Young girl living in *Siddhalaya*

Puka - Sari’s cat

Koshi - Mani’s pet robin

RETURN TO: Table of Contents Introduction Knowledge of the Hidden Background Overview A Question of Consciousness Concepts of “Reality” Symbolic Constructions of “Reality” Potential of Psychokinesis Essential Concepts Advanced Understandings Psychic Energy Visualization Practice Reflections on the Teachings *True Experiences with a Sorceress of the ‘Four Portals’* *A Great Master Speaks*, c. 1370 B.C. *Ancient Egypt, Extraterrestrial Origins* *Earth’s First Civilization: Antarctica, 55 Million B.C.* *In The Valley of Supreme Masters, A Chronicle of Power* Afterward Book List & Descriptions Reference Guide

# - Section V: Supplemental Material -

## Suggested Reading List

- For a concise overview of the concepts and issues in modern physics and cosmology, this book by Professor Hawking is exceptional: Hawking, S., and L. Mlodinow, *A Briefer History of Time*. New York: Random House, 2005. A

brief, easy-to-read, but authoritative presentation of cosmology, much of it from a quantum mechanical point of view. Metaphysics and God get substantial mention.

• For a thorough layman's presentation of quantum mechanics and its nexus to human consciousness, this book is recommended: Rosenblum, B., and F. Kuttner, *Quantum Enigma, Physics Encounters Consciousness*. New York: Oxford University Press, 2011. Reveals the mysteries at the boundary of physics and consciousness in a way that is both comprehensive and understandable without a prior physics background, and, quite remarkably, manages to convey much of the exquisite subtlety of quantum mechanics without ever resorting to an equation.

Baggott, J., *The Quantum Story: A History in Forty Moments*. New York: Oxford University Press, 2011. An excellent treatment of the turbulent history of quantum mechanics by an author who is not only technically expert in the theory, but one who appreciates its profound implications.

Bell, J.S., and A. Aspect, *Speakable and Unspeakable in Quantum Mechanics*, 2nd ed. London: Cambridge University Press, 2004. The collected papers of John Bell. Most are quite technical, but even these have parts that, with wit, display the insights of the leading quantum theorist of the last half of the twentieth century.

Blackmore, S., *Consciousness: An Introduction*. New York: Oxford University Press, 2004. A wide-ranging overview of the modern literature of consciousness from the neural correlates of consciousness, to experimental and theoretical psychology, to paraphenomena. Some mentions of quantum mechanics are included.

Cline, B.L., *Men Who Made a New Physics*. Chicago: University of Chicago Press, 1987. This light, well-written history of the early development of quantum mechanics emphasizes the biographical and includes many amusing anecdotes. Since it was originally written in the 1960s, it avoids any significant discussion of the quantum connection with consciousness. (One of the "men" is Marie Curie.)

Davies, P.C.W., and J.R. Brown, *The Ghost in the Atom*. Cambridge: Cambridge University Press, 1993. The first forty pages give a compact, understandable description of "*The Strange World of the Quantum*." This is followed by a series of BBC Radio interviews with leading quantum

physicists. Their extemporaneous comments are not always readily understandable, but they clearly give the flavor of the mystery they see.

d'Espagnat, B., *On Physics and Philosophy*. Princeton, N.J.: Princeton University Press, 2006. An extended, authoritative treatment going deeply into the issues of reality and consciousness raised by quantum mechanics. No mathematical jargon, but not light reading.

Elitzuir, A., S. Dolev, and N. Kolenda, eds., *Quo Vadis Quantum Mechanics?* Berlin: Springer, 2005. A collection of articles, and transcripts of informal discussions, by leading researchers with an emphasis on the paradoxical aspects of quantum mechanics. Some of the papers are highly technical but aspects of several are quite accessible and indicate how physics has encountered what seems a boundary of the discipline.

Gilder, L., *The Age of Entanglement: When Quantum Physics Was Reborn*. New York: Vintage Press, 2009. Imagined conversations among the founders of quantum theory, all based on well-documented sources, and real conversations with recent researchers. Engaging and easy reading.

Griffiths, D.J., *Introduction to Quantum Mechanics*. Englewood Cliffs, N.J.: Prentice Hall, 1995. A serious text for a senior-level quantum physics course. The first few pages, however, present interpretation options without mathematics. The EPR paradox, Bell's theorem, and Schrödinger's cat are treated in an "*Afterword*." (The book's front cover pictures a live cat; it's dead on the back cover.)

Hawking, M.G., H. Cantrell, A. Chellings, and J. Wolfe, *Quantum Consciousness, Psychokinetic and Extrasensory Powers: A Guide to Attaining True Paranormal Abilities*. Seattle: Wisdom Masters Press, 2018. A presentation of the paradoxical aspects of quantum mechanics and current models of quantum consciousness. Narrates Hawking's surprising experiences with a group of profoundly enlightened individuals encountered in the *Himalayas*, including accounts of their paranormal abilities and detailed explanations of the knowledge and practices they utilize to enable anomalous faculties. Absorbing and deep reading.

Hawking, S., and L. Mlodinow, *A Briefer History of Time*. New York: Random House, 2005. A brief, easy-to-read, but authoritative, presentation of cosmology, much of it from a quantum mechanical point of view. Metaphysics and God get substantial mention.

Holbrow, C. H., J.N. Lloyd, and J.C. Amato, *Modern Introductory Physics*. New York: Springer, 1999. An excellent introductory physics text with a truly modern perspective, including the topics of relativity and quantum mechanics.

Jahn, R.G., and B.J. Dunne, *Margins of Reality: The Role of Consciousness in the Physical World*. Mariner Books, 1989. Presents a fundamental re-evaluation of the role of consciousness in the establishment of physical reality, an invitation to expand our basic way of thinking about the world. Includes photos, charts, graphs, tables and drawings.

Kumar, M., *Quantum: Einstein, Bohr, and the Great Debate about the Nature of Reality*. W. W. Norton & Company, 2010. An authoritative and interestingly written treatment of Einstein-Bohr "debate." Bell's theorem and the continuing debate are more briefly presented.

Miller, K.R., *Finding Darwin's God: A Scientist's Search for Common Ground between God and Evolution*. New York: Harper Collins, 1999. A convincing refutation of Intelligent Design that also argues that arrogant claims of some modern scientists that science has disproven the existence of God has promoted antipathy to evolution, both Darwinian and cosmological. Quantum mechanics plays a prominent role in Miller's treatment.

Park, R.L., *Voodoo Science: The Road from Foolishness to Fraud*. New York: Oxford University Press, 2000. A brief, cleverly written exposure of a wide range of purveyors of pseudoscience who exploit the respect people have for science by claiming that science gives credence to their particular nonsense.

Rosenblum, B., and F. Kuttner, *Quantum Enigma, Physics Encounters Consciousness*. New York: Oxford University Press, 2011. Reveals the mysteries at the boundary of physics and consciousness in a way that is both comprehensive and understandable without a prior physics background, and manages to convey much of the exquisite subtlety of quantum mechanics without ever resorting to an equation.

Schrödinger, E., *What Is Life? and Mind and Matter*. London: Cambridge University Press, 1967. An older but very influential collection of essays by a founder of quantum theory, including one titled "*The Physical Basis of Consciousness*."